THE LIFE

OFTHE

LADY WARNER

IN WHICH

The Motives of her Embraceing the Roman Catholick Faith, quiting her Hulband and Children to become a Poor Clare at Gravling, her Rigorous Life, and Happy Death are declar'd.

The Third Edition, To which is added An Abridgment of the Life of her Sister-in-law Mrs. Elizabeth Warner, in Religion Sister Mary Clare.

Written by a Catholick Gentleman.

London, Printed by Thomas Hales, in the Year. 1696.

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MADAM,



Work being a just and faithful Relation of the most remarkable occur-

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Pardon of my Prefumption, in offering it to Your Majesty.

The Memoires of Heroical Persons, vehose efforts have been to make the Science of Saints their chiefest study, and their heighest ambition to excel in Vertue, cannot but find a gracious acceptance under the Protection of Your Royal Name; since Your Majesty not only by vvords, but by an unparallel'd example, has so openly declar'd in favor of Vertuous Actions before all other Titles, even to Grovens and Scepters.

Amongst these Great Souls, this Lady, vvhose Life I Write, must be Register'd, vvhose Ver-

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fignal Providence have taken air, and are come to light.

The Monastry of Graveling, in which she liv'd, and Croven'dher Merits by a happy Death, was alvvays look'd upon as a Nursery of eminent Sanctity; but Humility seems to be their darling Vertue: For these Humble Virgins being hid from the Eyes of Men, that they might be more conspicuous to those of God and his Angels, vvere never vvilling to transmit to Posterity, vvhat othervvays might justly deserve the highest esteem and veneration; and consequently the Orignals I have made use of in

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compiling the Actions of this holy persons Life, have by the importunity and Authority of the Honorable Lady Anne Nevil of happy Memory, late Abbels of Pontoise, been rather extorted from the Monastry of Graveling than freely offer'd; so that I am beholden to my Ladies Zeal for the greatest part of the Memoires which she had industriously got together, with defign to have put them into such a Method as might fit them for the Press; yet all that either my Lady Abbess, vvhilst she liv'd, or I fince her Death have been able to procure, are so fevv, in comparison of those many

many Vertues my Lady VVarner practis'd, that I can give my Reader but a faint Idea, and

small Scantling of them.

After all my endeavours, I knovv these small Essays vvill not escape hard Censures, and no Precaution can secure me from severe Challenges upon this Subject. The refin'd Policy of Worldlings vvill never be able to brook this Hidden Treasure, nor look this Lady in the Face, vvho in the flovver of her Youth, so generously slighted the Charms of a plentiful Fortune, of a loving Husband, and ofher dearest Children, to make her self an intire Sacrifice to God.

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These proceedings, I say, e-specially in a Pretended Reformation, vill be traduc'd as the highest Folly and greatest piece of Bigotry; vihen indeed the following Evangelical Counsels has always been one of the Discriminating Tests, and Distinctive Signs of the true Religion.

For this reason, Madam, I make again my humble Addresses to beseech Your Majesty to vouchsafe to receive this small Treatise under Your Royal Protection. Tis true, Vertue is very povverful, but Obloquies are like to be so great on the one side, and my endeavours

to drave her true Lineaments to the Life, so eveak on the other, that Your supporting hand evill be evanting to encounter the first and sustain the second.

The Picture of my Lady, in the Frontispiece of this Book, is vvithout Flattery very Lovely: But vyhoever Reads her Life, must confess the Features of her Soul vvere incomparably more Amiable. For my part, I vvonder not that Vertue vvas Hereditary to her; because if a good Tree must needs bear good Fruit, 'tis not to be admired that a good Child should be Born of a good Mother? My Ladies Mother had

fo soveet an Air, and so voinning a Comportment, that she
gain'd the Hearts of all, voith
vohom she converst. Nay, our
late Queen of happy Memory,
Henrietta Maria Mother to Our
Gracious Soverain, voas so far
taken voith her, that she chose
her to be one of her Maids of
Honor.

Hove far more advantagious is the Fortune of the Daughter, fince Your Majesty has been Graciously pleas'd to allow the best Actions of her Life to be Addrest to Your Self? They must needs Live for ever by this Immortal Favor, being reflected on by those Rays of Majesty

Majesty vvhich suffer no Eclipse, and vehich by the opposition of a Malign Darkness give rather a greater Light: For a Queen to be truly Great, is alvvays to be the same, vvhether Fortune smiles, or frovvns upon Her; neither Elevated in Prosperity, nor Dejected in Adversity, but shevving the Greatness of Her Soul in despising all things beneath it. This Golden Mean, this equal Temper, the Christian World has alvvays admir'd in Your Majesty; but never more, than in this present Conjuncture. Hence, Madam, I humbly conceive Your Majesties Name the most Proper un-

der Heaven to Countenance fuch a Work, as designs (by dravving the Picture of a Vertuous Lady) to publish, and praise the Contempt of an unconstant World. For what can speak so efficaciously as Your Example, the instability of all Human Felicity? For as Your present State offers forcible Motives toyvards the disparaging of all Worldly Greatness, so the consideration of Your Royal Patience and unshaken Constancy, cannot but comfort the most afflicted, and heal the vyounds even of the most desperate. Name the most precent

These Vertues, Madam, grounded on Christian Humility must necessarily at length be Crovvn'd: 'Tvvas Prudence, in not vvreftling with the merciless Waves, and furious Tumults of an ungrateful People, vvhich has sav'd us the best of Kings, the best of Queens, and the most hopeful of Princes: The humoring of a Storm is often the best vvay to Steer a Vessel securely into the Haven. Tis not for me to fearch into the Mysteries and Decrees of the Highest; I knovy as they are inscrutable in their Secret Courses, so they are to be Ador'd and Reverenc'd in their *furprizing*

surprizing Effects: But vyhen I reflect on such a Series and uninterrupted Succession of Miraculous Deliverances, vyhich both before, and after the Subversion of the Government, have attended the Royal Family; I cannot be persovaded, but that the speedy return of Your Majesty into Your Kingdoms, is nigh at hand. I dont rely upon the Flight or Singing of Birds, as the Heathen Augurs did, but take my Measures from better Omens: The lustice of Your Cause, the Over-ruling Providence vyhich never leaves the Inft, the Povver

Povver of a Most Christian King, backt by the greater force of Heaven, vyhich his Zeal in supporting Religion and Iustice cannot but obtain, foretel the certain and speedy ruin of Usurpation and Rebellion. Methinks I hear the Angel Guardian of our Iland Whispering in Our Soverains Ear, as heretofore the Angel Guardian of Israel did in the Ear of St. Ioseph, these joyful vvords; Rise, and take the Child, and his Mother, and return into your Country, for they are Dead, vvho sought the Life of the Child.

Pardon

Pardon me, Madam, for enlarging the Preface by this Digression. The Zeal I have for Your Majesties happy Restauration vvill Apologize for the length. I have no more to add, but to beg that Your Majesty vvould vouchsafe to Honor these Memoires vyith Your Royal Approbation, and accept this Tribute of my poor endeavours, which with all imaginable submission I lay dovvn at Your Sacred Feet. That the Great God of Iustice may speedily restore Your Majesty, and Our Gracious Soverain to Your Thrones; and that after a long and happy Raign upon

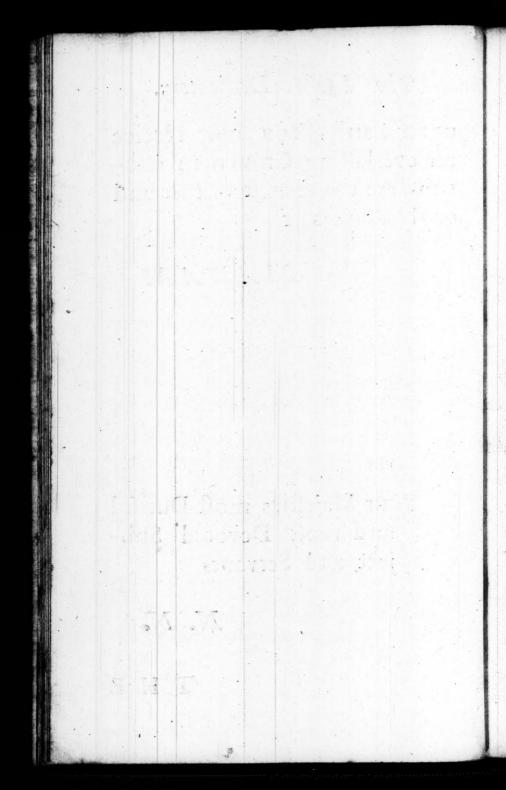
upon Earth, You may receive an everlasting Crovvn in Heaven, are the earnest vvishes and dayly Prayers of

MADAM

Your Majesties most Dutiful and most Devoted Subject and Servant.

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Author's Preface To The

Courteous Reader.

like to fall into the hands of so many persons, so differently dispos'd to receive it, I thought it necessary to desire my Courteous Reader to lay aside those dispositions, which being preposses with al, may cause him, instead of reaping that advantage, I design all should do that Read it, to receive a prejudice; which I am b

sure none can ever do, that peruse it, well dispos'd. Wherefore I thought fit, to propose such remedies against whatever prejudice they may come withal, as I hope will render it's perusal both pleasing and profitable.

perusal both pleasing and profitable. In the first place, if the Reader be of a different perswafion from my self, or the Lady whose Life I here present him with, I carnefly entreate him to lay aside those prejudices, which difference in Religion doth ordinarily occasion; by imagining this Treatile to be the Life of the fincerest and most dis-interessed of his friends (for such I assure him her Charity made her to all, whilst this World did enjoy her) and to be written by one who unfeignedly professes himself a friend to all, how different soever our Religious may chance to be.

Secondly,

to the Courteous Reader.

Secondly, To the end he may better master those apprehensions, fears, and jealousies, which naturally rise upon the perusal of the Writings of those of a different Church, we being too apt to suspect that they write with some design upon us, or prejudice against us, I humbly beg of him to believe me sincere in the asfurance I give him, of my having no other design in this Treatile, than that of giving him as true a knowledge, and as perfect an Idea of the admirable Life of this Lady, as I was able to procure; in compliance with which, I give him a plain Narrative of her Actions, without intermixing any of those reflections, which might touch or displease him, hoping he will think that worth his Reading, which I took so much content in Writing, and this Lady pains

in practicing; and that he will not be more displeas'd at present with the praises, which I could not refrain from giving the Zeal she manifested in the exercise of those eminent Vertues she so faithfully practic'd, than he will be at the end of the World, with those far greater, he is like to hear from the Mouth of the Eternal Wisdom, of those Vertues her Humility conceal'd from us; since He assures us, he will not then let pass, so much as the giving a Cup of cold Water, without it's due reward.

Censures we are too too apt to pass, at the first sight of others actions, which clash with our present humours and inclinations, and this for the most part without so much as hearing, much less weighing the reasons

to the Courteous Reader.

reasons which mov'd them maturely to act, what we so hastily condemn; I desire he would please seriously to ponder, and reflect upon what mov'd this Lady to practice, what is con-

tain'd in her following Life.

1. She cannot reasonably be sufpected to have been induced by any sinister ends, Temporal interest, or human Motives, to act so contrary to the dictates of Nature as she did, when the fled from, and contemn'd all sensible pleasures, and transitory satisfactions; neither could the World or the Devil have any more a hand in this her change, than flesh and blood; fince her contempt of riches, flighting of honor, and flying from pleasures, are no less contrary than destructive to their principles; these being the baites which they lay to intrap, and with which 6 3 they

they destroy their too too many

Proselytes.

2. It seems no less evident, that the could be mov'd by none but the Holy Ghost, to so sublime and extraordinary a State of Life, nor be enabl'd by any to embrace and perfever in it, with that courage, constancy and chearfulness, which always accompanied her, unless by the All-powerful assistance of his Divine Grace, who as he let her see the excellency of his Countels, Sanctified by the practice of her Redeemer; so he gave her a foresight of the rewards which were prepar'd for the followers, both of his Doctrin and example; and let her not want a taste of it, even in this Life by the impassibility of her Soul, and that perfect and absolute Command the had over her passions: And gave

us also a clear evidence of her Sanctity after her Death, by those extraordinary favors he Communicated to her Corps. Wherefore I earnestly beg the Reader to pass at present that opinion upon her Actions, which his Conscience convinces him, that he is like to give of them at the hour of his Death, or the general day of Judgment; when his All-seeing Judge shall draw from before his Eyes the Curtain of his passions, and give him a sight of things as they are in themselves : Then he will be convinced, that what the World may perhaps esteem folly and madness, is in the fight of Almighty God the greatest prudence: And now he may own with profit whatsoever Error he hath been guilty of in the judgment he hath passed upon others, or finds him-

himself inclin'd to pass upon this Vertuous Ladies Life; which mistake the Divine Wisdom foretells us, many shall then fruitlesly bewail in these words, VVisdom. chap. 5. ver. 4. VVe fools counted her Life madness, and her end to be without honor, behold how she is number'd amongst the Children of God, and her lot is amongst the Saints; were I not asraid of being tedious I would go on in his Divine words, which whosoever Reads and ponders, will never repent their perusal.

I hope, that what I have already faid, is sufficient to take away all prejudice against the subject and Author in general, tho' not in particular; for I understand that several Objections have been made against what I writ in the first Edition, which this second being equally liable

to the Courteous Reader.

to; I thought my self oblig'd to acquaint the World, with the reasons which mov'd me to write, what I find to have been less pleasing to some Readers.

The faults layd to my charge, are; First, That I descend to too Minute Circumstances, and insist too much upon things of little moment. Secondly, That I relate too much at large, what immediately concerns others and not her, whose Life I write. Thirdly, That I have Published her Letters, Devotions, and the Ceremonies of her Profelfion, not so compendiously, as might have made them less tedious. Lastly, That (contrary to the Divine Counsel we find in the Chap. 11. ver. 30. of Ecclefiasticus, To Praise none before their Death) I have said too much in the praise of

Sir Iohn VV arner, alias Father Clare,

who is yet living.

To the first I Answer, that my Motive to take notice so Minutely of such small things, as most are pleas'd to esteem several to be, which I have instanced in this Treatise; was the example which the Eternal Wisdom gives me in the so Minute recital of the Actions of the just, he'l make at the last Day. And if his Providence moves him to such a care of our Bodies, as not to let so inconsiderable a part of them as a hair fall to the ground without his order; it cannot be imagin'd, that it gives him a less regard to the more Noble part of his Creatures their Souls, or that he will permit the least Ornament of them to fall to the ground: And certainly what soever the Divine Wisdom esteems,

is well worth our knowledge, and taking notice of. I am sensible a reply may be made to this reason; and that, several will be apt to tell me, that tho' these things be good; yet they fall far short of the Idea, most conceive of their excellency, who deserve to have their Lives Publish't, and that these are subjects which are fitter for the Edification of private persons, than for the admiration of the public. Did these Minute circumstances make up the greatest part of this Relation, as the chief subjects on which it was grounded, I confess I should immediately have yeilded, and suppressed in this Edition what was so justly blam'd in the first; but since they are only mention'd, as accidental and remoter proofs of that sublime fund of Grace and Sanctity, from

from which they proceeded, as all the Actions of the Body do from the Soul; I humbly conceive them scarce liable to exception; especially, since as the Soul may be in the Body without giving any other marks of it's presence, than a faint beating of the Pulse; or the like, as it happens in Paraliticks, and persons oppressed with sleep; but cannot animate every part, and live in all the extremities of it, unless Nature be vigorous, and the Body perfectly Organiz'd; so a meaner share of Grace may Inhabit a Soul, which barely keeps the Commandments; but never yet did any one remain punctual to the observance of the Minuter duties of a Holy and perfect Life, in whom Grace was not Arangely prevalent over Nature. This consideration mov'd me to instance

stance these particulars, as capable of giving the Reader a great Idea of her perfect love of Almighty God, and of the extent of her Zeal, which permitted her not to omit the least of Actions, she thought might be grateful in his Eyes, and to fly as from Hell it self, from whatsoever

might displease him.

To the second Objection, which blames me for a too suse recital of what appertain'd to others; how much soever I may seem to have Err'd in this particular, at least I can Answer in my own defence, that I design'd it to her advantage, and the Readers satisfaction: I shought I should contribute to the first, by letting the V Vorld know with whom she was most intimate, and who they were, that set so high a value upon her; and that I should con-

cur to the second, by the variety which those other passages would give to this Relation, than which nothing can be more diverting in History; and since perhaps the same Objection may be made against the Fifth Book inthis Second Edition, which contains an Abridgment of the Life of her Sister-in-law, and her Companion, both in her Conversion and Entrance into a Religious course of Life, I must declare, that tho' the Relation be perhaps longer, than such an occasional Discourse doth seem to require; yet I was loath to cut off any thing that was her own; her Doctrin and Devotions being so solid and practical; and the way which Almighty God was pleas'd to lead her to Heaven, being one of the hardest; I was apt to believe, that a thorow knowledge of her behavior

havior amidst the severest of tryals, could not but be instructive and beneficial to such poor afflicted Souls, who stand most of all in need of assistance and comfort; and consequently, that in lengthning this Relation, I exercised as great an Act of Charity, as I was able to perform: And the Ceremony which I have added of the Cloathing, is done at the request of some who wish't it in the First Edition; which if it displeases any one, 'tis easily avoided, by leaving it un-read.

Lastly, My intent in setting down several Letters and Devotions at large, which I find to be blam'd by some, was first to give the Reader the satisfaction, which I found in their perusal; secondly, to give him an Idea, both of the judgment, prudence and versue of the persons who

who writ them; nothing giving a better knowledge of these, than a Letter; and whosoever seriously ponders the Letters and Devotions I have set down, will find them to want none of these qualities, and consequently, must judge, that the persons who writ them had a very large there of them. I know not what may please others most in History; but for my own part, nothing pleases me more, than when by Reading it, I feem rather to converse with the person whose Life is writ, than with the Author of it; and therefore, their own Discourses move me more, than even the best Deductions, the Author, or Historian can make; which therefore I have purposely avoided.

In Answer to the last Objection, that I have said more than I should

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have done in praise of a person yet living, I declare that I have faid nothing, but what I thought absolutely necessary, to explicate the matter of fact; for my Lady being in a state which of necessity requir'd their mutual consent to make her separation lawful, I thought I could not sufficiently shew it to have been so, without making the consent which he gave, as evident on his side, as I had thewn it on hers; moreover, being desirous to give the Reader a true Idea of her Vertue, I thought my self oblig'd to convince him, that it was not out of want of affection, but out of a pure and difinteressed love to each other, as well as to Almighty God, that they resolv'd upon this separation, the better to follow his Counfels and example; nor could I more evidently

evidently convince him of this truth, than by fully answering an Objection I my self have heard made, even by some Catholics; who seeing two persons, in the flower of their Age, blest with lovely Children, and a plentiful fortune, undertake such a course of Life, seem'd to think this could not be done without some previous dissatisfaction or unkindness between them: And if Catholics made such an Objection, I had reason to think, that Protestants, who have not that Veneration for our Saviours Counsels (at least in practice) which the others profess to have, might easily make the same; wherefore, I obtain'd of Sir John VVarner, tho' not without difficulty, some of his Ladies Letters; as also leave to make use of those expressions which (either as they

to the Courteous Reader.

they lay in them, or were told me by other persons, who had receiv'd them from her Mouth) may seem to tend to his praise, did they not come from so near a Relation; but from her Mouth, they are only a Testimony of that mutual affection, which made their separation the more pleafing to God, and admirable in the Eyes of Men. This I convinc'd him he could not in reason or justice resuse me, as being necessary for the vindication of his Lady's Reputation, and the prevention of such faise imaginations, and too easie credulity of many, who are too apt to lay hold of any argument which may lessen the esteem of that in others, which they want courage or Vertue to practice themselves; and as to the account, I gave of his Conversion, it was so linkt to hers, that the

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one could not be explicated without the other, nor was I beholden to Sir John for it, but procur'd from another hand, a Copy of a Relation which he Writ in Obedience to his Ghostly Father, before his entrance into Religion. I have elsewhere hinted at most of these reasons, being affraid that I did not follow the common tract of those who are better vers'd in writing Lives than my felf; yet thinking that my putting them together in this Preface, would convince the Reader that I fell not into what some are pleas'd to blame, without reason, I here repeated them. But, if after all I have said, he still thinks me too blame, all I can do, is to submit my judgment tohis, and beg his pardon; the grant of which will oblige me ever to be his humble Servant.

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How willingly she parted with her Nieces, the only worldly comfort she had left: The occasion of their leaving Graveling, with a short description of the English Benedictine Monastry at Dunkerck, whether they went, and where they are now Religious.

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CHAP. XII.

The Ceremonies used at the Cloathing of the Religious of the English Monastry at Graveling.

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LADY WARNER.

In RELIGION, Sister CLARE of IESVS.

THE FIRST BOOK.

CHAP. I.

Her Birth and Family; her Inclination, even from her tender Years to a Religious Life, both in France and England.

LTHO' Vertue stands in need of no additional Luster; yet commonly the Ornaments of Nature are never wanting to accompany the high Prerogatives of Grace, and for the most

part Sanctity of Life has been attended by

Nobility

She was Born on the 20th. of April in the Year 1636. at Hanmer-hall in the Town of Hanmer, in the County of Flint, the Ancient Seat of the Family, whose Name it bears; and after a few days she there received her Christian Name of Trever in Baptism, from my Lord Baron Trever her Godfather. Her Father was Sir Thomas Hanmer Baronet, whose sidelity and loyalty recommended him to the Honorable Employment of Cup-bearer to King Charles the first. Her Mother was Mrs. Elizabeth Baker, of the Ancient Family of the Bakers of VVhittingham-hall in the County of Suffelk, whose Birth, Natural Parts, Beauty and Education, rendred her worthy to be chosen by the Queen Hemietta Maria, for one of her Maids of Honor.

Soon after her Birth the Civil Wars of England began, in which her Father employed the utmost of his Power for the Interest of the King his Master, but finding after his Majesties Imprisonment no possibility of rendring him any farther fervice, rather then remain a fad and useles Spectator of His Mifery, he chose to leave the Kingdom, and to go for France, where he might be able to express more evident Testimonies of his Duty, than he could in his own Country; in which he was dayly exposed to the danger of Imprisonment, and other inconveniences incident to those times. Here it was she began first to discover her inclinations to a Religious Life, and Pious defires to cast those seeds which afterwards growing up, came

came to that ripness and maturity. For Sir Thomas carrying her with his Lady to Paris, happened to take up his Lodgings in a Catholic House; she was then about Ten Years Old, and in a short time had gain'd so much upon the Son and Daughter of that Family (who were about her Age, and had inform'd her how happy a Life the Religious of their Church lead, and had given her fuch an Idea of it, as had inflam'd her to embrace it) as to obtain of them privatly to accompany her to the Monastry of Mont-Martyr, a little out of the Town, where her want of experience perswaded her she should be received as soon as she presented her felf: For this end she gathered together what Cloaths and other things The had, which The did not fo carfully put up, but that she dropt them as the passed through the House whereby her Plot was discovered, and her design blown up, and all the reward she received for her intended Devotion, was a severe correction from my Lady her Mother, thô then detained in bed by her last fickness; but thô this design was hindred, she went on in her wonted innocent divertifments of making and adorning little Oratories whillt others play d.

The Death of my Lady gave Sir Thomas Hammer more liberty of returning privarly to England to fee how his private concerns went there, and whether he might be any ways useful to his Master. Beginning his Journy he left his Daughter Trevor in the care of an Ancient Burgher and his Wife, who were Hugenots, and had no Children;

where she might be out of danger of improving such designs as formerly she attempted, which he and his Lady, who were both Protestants, could

not but disapprove.

Sir Thomas contriving, for his greater fecurity, whilst he was in England, to keep as far from his own home as he could; retired to Hengrave-hall, near Bury in Suffolk, where Sir Thomas Harvey a Loyal Subject and sufferer for the King, having Married my Lady Penelope Gage, whole Joyntur-house it was, lived with his whole Family. Here Sir Thomas Hanner moved by the beauty and excellent endowments of Mrs. Susan Harvey, Daughter of Sir Thomas, makes his earnest Suit to her, and at last having obtained her Father's and her consent, Married her.

Sir Thomas Hanner's thoughts were either fo taken up with his new Mittrifs, or so distracted with the danger of those troublesome times, that he feemed almost to have forgotten his Daughter, who had now been above a Year in Paris without hearing from him, or of him; infomuch, that the People with whom the was, believed him Dead, and looked upon it as a favorable effect of Prcvidence, that had this way found a means of giving them an Heirefs, whom they efteemed and loved as if the had been their own Child, and resolved to make her so, as much as they were able: Such was her admirable sweet disposition as it won the hearts and affections of all the convers d with. But whilft they pleased themselves with this Treasure Providence they thought had sent them,

Sir Thomas Hanmer returned and dasht all their hopes, and as a Testimony of his affection, came expresly

himself to fetch her over into England.

Being returned to England he gave her choice, either to go with him to her Mother in-law in suffolk, or to live with her Grand-Mother the Lady Hammer at Haughton in Flintshire, which last place she chose. Here the former thoughts she had at Paris returned, and she delisted not to form new designs of executing them; which her Grand-mother discovering gaue notice of them to her Father; otherwise her want of ability to mannage them, might have exposed her to several inconveniences, which her want of experience could not foresee.

Her Father upon this Information fends for her to Hengrave, where she is received with all imaginable kindness by my Lady her Mother-in-law, which she returned with what dutiful respect and affection the was able: Here the beg'd and obtain'd of her Father (knowing into what a narrow compais his plentiful Estate was contracted, by reason of Sequestration, and other inconveniences he lay under) that he would not put himself to the expences of giving her a Servant; defigning hereby to inure her felf to the exercise of such labors, as the could not otherwise have the occasion of practising; whereby she might be the better able to prepare her self for the like labors in Religion, to which the still found her felf strongly inclined: And one day whilst she was busied in rubing her Chamber, her Father suddenly came in upon her, and finding her upon her Knees all

in a sweat, took her up in his Arms and embraced her, with Tears in his Eyes telling her, God would one day give her a particular blessing, for conforming her self after so particular a manner to those Circumstances, his Providence, and her kindness to himself had reduced her.

The troubles still rather increasing than diminishing, Sir Thomas (that his Family might not be too troublesome to his Father-in-law) resolved to go and live with his Mother at Haughton; but he stayed not long there, for Sir Thomas Harvey urging his Daughters return to him again, Sir Thomas Hanner accepted his kind invitation, and left his Daughter behind him, where her former defires of a Religious Life returned; and to fit her self the better for that State, she hoped sooner or later to enjoy, she resolved to set upon the practice of those Mortifications she was likely to undergo; and preluding as it were to those Pious Austerities, she began to Fast once a week, abstaining from Meat and Drink till night, she rife constantly at Midnight to her Prayers, and exercifed fuch labors and humble Offices, as were only fit for her Servant, upon pretext the found them beneficial to her health. She had her time hourly regulated from Morning till Night, a Method she began to practice whilft the was in France, and never after omitted, still making Rule and Order the Standard of her. Actions. She was fo industrious in whatever she undertook, that she inver failed to accomplish it, and by her ingenuity, not only learnt the French Tongue whilft

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The was at Paris, but without the help of any Master, acquired such a sufficient knowledge of the Italian and Spanish Tongues, as to understand any Book.

Having lived some time in this manner here. her Father fent for her to London with defign to take her to live with him at Leusham not far distant from thence, whether his Lady and he refolyed privatly to retire themselves in those troublefome times. Finding him here alone, her Mo-ther-in-law not being yet come out of suffolk, The thought this a good occasion given her of bringing about her design; wherefore she ear-nestly intreated him, that since there was no probability of better Times in England, (Cromwel having banished the Cavaliers, as well as Sequeftrated their Estates) but rather that they would grow worse, and he become less able to provide for her, than now he was; and if it pleased God, that any misfortune should happen to him, she knew how much it would be augmented by the thoughts of what she would be like to suffer. and fince her inclinations were wholy fixed upon it, defir'd him, that he would be pleas'd to give her leave to go beyond-sea, and also, wherewith to enter into a Monastry, where she might both live fecurly, and die happily. Her Reasons were so solid and convincing, that he knew not what other Answer to return, than a grant to her request; and his Affection for her was such, that he thought the giving her Liberty in this particular could in no kind be so prejudicial to her, as those sufferings she might under-

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go if he denyed her, and any misfortune should

happen to himself.

Having gain'd her Fathers consent, she makes her application to some of her Catholic acquaintance, to beg their Assistance, to find a Priest that might direct her to some Monastry. Providence so ordain'd, that the person to whom upon this occasion she was recommended, was one of her own Family, viz. Father Hanner of the Society of Iesus, who took to Heart her concern, and advis d her to go to Paristo enter there into a Monastry of the Order of Saint Bennet, that he should recommend her to; and giving her the Rules of Saint Bennet, told her what Portion was requir'd for her admittance, which Sir Thomas was contented to give; and moreover, he undertook to be her Conducter thither, and the very day was appointed, on which they were to begin their Journy.



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CHAP. II.

Her Pious Designs are crossed by her Mother-inlaw, and what happen'd to her till the time of her Marriage.

Reat Resolutions are seldom undertaken (especially in the way of Vertue) which meet not with great oppositions; the hopes the young Lady had conceived of Confecrating her felf to God in a Religious Family, were nipt in the very bud: For the Night before the was to fet out from London, my Lady Hanner her Mo-ther-in-law came thither, and being inform'd, that Sir Thomas had given his confent for his Daughters going beyond-sea to be a Nun, used fuch moving Arguments to perswade him to recal his confent, as had their effect. Telling him all the World would look upon it as an Argument of her unkindness, that having one only Daughter he should dispose of her no better, than to Imprison her in the Inclosure of a Monastry: That it would give suspition also to the World, that he himself was a Papist, and consequently expose him to reater difficulties than he lay un-der at present, hey being Persecuted no less for their Religion, than for their Loyalty. These Arguments caus'd Sir Thomas to recal his confent,

and reverse all his former promises. His Daughter, tho she received his Commands of staying with submission, yet the sorrow to see herself on a suddain deprived of that happiness she thought herself ready to possess, was not ordinary. As chearfully as she could, she accompanied her Father and my Lady to Leusham, where for a Year she continued much the same kind of Life she had lead at Haughton, at the end of which her Father leaving Leusham sent her to live with Mrs.

Ellis a Relation of his at Halrhey in VVales.

A fier which is smother'd for a time, seldom fails of breaking forth afresh, yea, rather feems by Imprisonment to get force and strength; so it hapen'd with this young Lady, who being now more mature than formerly, the thought upon fuch probable means as were likely to enable her to effect her desires, which were these, Her Father having given her fuch a yearly allowance, as his prefent circumstances would permit him, it being short of what the maintaining of her, according to her Quality requird, the took this pretence to beg leave the might buy Barly, and get it made into Malt, and Sell it to his own Tenants, by the profit of which the hop'd to augment her allowance, to a competency for her maintainance after such a manner as became his Daughter; shewing hereby her Humility to submit herself to so base and fordid a means, to compass so glorious an end, as she aim'd at. Sir Thomas not being able to allow her more, upon condition the fold only to his own Tenants, gave

his consent, which she having obtain'd, pleas'd herself with the imagination of being again enabled to
compass her wishes, and in a short time by her
good Huswifry to improve that little stock allow'd
her, to such a Summ as Father Hanner had told her
would be sufficient, to obtain her Admittance into
a Monastry. But whilst she was thus in pursuit
of so Pious an intention, it fell to the ground;
her, Fathers Tenants in those troublesome times
grew so poor that they were not able to pay for

what they had bought of her.

This defign also failing, instead of laying aside the thoughts of a Religious Life, which feemed now an improbable thing to hope for; she still hoped even against hope, and resolved at least never to Marry, that thereby she might not incapacitate herself for that Happiness she so earneftly defired. Times growing now a little better, her Father was offer'd several considerable Matches for her, which he pressed her to hearken to. by the same Arguments she had used to him, to perswade him to give his consent for her being Religious: Viz. That if any misfortune should happen to him, the thoughts, that he had provided for her, would be a comfort to him in it, and therefore earnestly desired her to accept of any one of these offers, she liked best. She on the other fide beg'd of him to shew the continuance of his Affection to her, by not pressing her to embrace that course of Life to which she had a greater aversion than to any thing in the World; and that no heavier crofs could happen to her then,

than that of Marriage. Her Father at that time desisted from any farther importunity, but a Baronet who was one of her earnest Suiters did not from his; to avoid which, she beg'd leave of her Father to go out of the Country, and obtain d his confent for her going to live at Mr. Hawley's at Brainford near London. Hither the came accompanied with a Cousin German of hers, Mrs. Catherin Kinnaston, who had lived with her at Alther, where they had contracted a very particular friendship. But here she was not freed as she hop'd from her Suitors importunity, who followed her, and had gain'd her Fathers Letter to her, to perswade her to grant his request. Her Fathers Letter, joyn'd with the Baronets importunity, wrought much upon her; but he having recived feveral denyals by word of mouth, refolved to make his last attempt by Letter, in which he very pathetically express d his Passion for her, telling her amongst other things, That whatever he fuffer'd if she deny'd him now, it should be the laft folicitation he would ever give ber the trouble of. This Letter, with her Fathers perswasions in his, put her into a doubt what to do, and in this perplexity she consulted her Cousin, who used all the Arguments she could to prevail with her, not to give him any farther denyal. Her powerful Counfel had such an ascendency over her, that The Writ him a civil Answer, which she had no fooner done, and given it her Maid to fend away, but the thoughts of the former happiness the had proposid, return'd in so forcible a manner, and the resolutions she had taken of not puting her self into any condition, that might render her uncapable of that happiness, came so lively to her thoughts, that almost before her Maid was down Stairs, she called her back, took the Letter from her, and immediately burnt it, giving her another, in which she desired her Suiter, if he had the Affection he pretended for her, to shew it by keeping his promise, in never more

troubling her in that nature.

It was no wonder, that this, as well as other Persons of Quality, expressed so great an earnestness of gaining her; fince both her Exterior and Interior were fuch, as challeng'd the Affections and Admiration of all that knew her; and I conceive, I cannot have a fitter place to give the Reader a satisfactory discription, and a short pourtraiture of both, than this. She was above the Middle Stature of Women, excellently well shapt, her Complexion not extraordinary fair, but comely and lafting, her Featurs were charming, her Eyes brown as well as her hair; and her countenance had such a particular sweetness, as several Painters who drew her Pictures admired, but own'd their skill not sufficient to express. This beautiful Symmetry of her Body, was accompanied with no less lovely Qualities of her Mind. Her humor was grave and ferious, yet sweetn'd with fuch an affability, that render'd her conversation no ways disagreeable or uneasie, but sought after and defired by All. This created a freedom in those she convers'd with, as the other kept them

in a certain becoming distance. She was an excellent friend, and where she once took a kindness, 'twas impossible for any to alter it, and thô she chose very few, to whom the expressed a particular friendship; yet the choice she made, evidenc'd the goodness of her judgment, they being such, as deferv'd it. She was mild and not easily mov'd to anger, yet her meekness did not hinder the expressing of her resentments, when she had just cause: She was a lover of frugality and industry, fet a high value upon time, and had every hour of the day regulated; took no Resolutions, but with mature confideration, and was as constant in the execution of what she once resolv'd upon. She had a clear and peircing wit, Masculine Judgment, a fruitful Memory, whereby she came to understand several Languages besides her own, and a Prudence in business, above the ordinary capacity of a Woman. She was so bigotted to the Protestant Religion she was brought up in, that neither the intreaties, or promises of her Elder Brother Sir Iohn Hanmer, could perswade her to alter it, who at his return out of Portugal (where he became a Catholic whilft he Studied in the English Seminary at Lisbon) was so Zealous for his Religion, as often upon his Knees with Tears, he beg'd her to embrace it: Yet all this could never move her, thô she passionatly lov'd him, to a less Esteem, or Affection for her own Religion, which nothing, but the hopes she had of being Religious, could'ever make her think of quiting; and the was very often used to say, That these Defires

The Life of the Lady WARNER. 15 Defires so transperted her, as often as they occur'd, that she scarse thought them inconsistent with her own Religion.

CHAP. III.

The first interview between her, and Sir John Warner, her Marriage, and behavior in the World.

I Aving given you the discription of what the was, it is time to let you know those fecret, and hidden ways God makes use of to draw the Predestinate to his service. It happen'd whilst she liv'd at Branford, that the Protector dyed, whose Splendid and Magnificent Funeral invited all People to a fight of it, and her among & the rest, and Providence to order'd, that she should be a Spectatress with some of her friends, in the same Balcony, which Sir Iohn VVarner, and some of his Relations had taken up to behold the same Solemnity, it being only seperated in the middle to divide the two Companies. Here she was inform'd of Sir Ichn VVarner, as well as he ofher; to wit, that she was likely, besides that plentiful Fortune her Father design'd her, to be Heiress to Three Thousand pound a Year, should her Brother die without Issue, who was not yet Married, and was in Possession of Mr. Bakers Estate, his Unck'e

Unckle by his Mother. But both Sir tohn, and the were to far from any thoughts of Marriage, that what was told them of each other took, no Impression. But what Heaven had so happily decreed came at length to be accomplished.

For Sir Thomas Hammer resolving to leave Suffolk. and return to a House of his own called Betisfield in VVales (where he might now be able to live at quiet) intended to take his Daughter along with him, and for that end, fent to her to meet him, and her Mother-in-law at London; where he stay'd some time for the Conclusion of a Match that was treating between his Son Sir Iohn Hanmer, and Mrs. Alston's Daughter, an Heiress to Seven Hundred Pound a Year, whose Mother was Aunt to Sir Iohn VVarner by his Fathers fide; who being lately dead, and Sir Iohn, now in the Possession of his Estate, had disposed all things to Travel into France, and before this, had began his Journy, had he not by Mrs. Alfton's his Aunts intreaties, defer'd it till after his Cousin's Marriage, which within a Fortnight or Three Weeks, was to be Solemnized; whilft Sir tohn stayed here with his Aunt, it happened, that one Day Sir Iohn Hammer came to Visit his Mistress, and brought his Sifter along with him. Thô the first fight of her made no impression at all, as we have said, upon Sir Iohn VVarner, yet this second did, and so forcibly too, as to make him immediately lay aside his former designs, and resolve to make his Applications to her, which he should never have had the confidence to have done, had he known

The Life of the Lady WARNER. 17
known how severe and averse she had shown
her self to her former Suiters: For these being
the first Addresses he had ever made to any
Woman in that kind, he would not willingly

have exposed himself to a denial the first time he made them; having refused to hearken to very considerable. Marches, that were offer'd him, being unwilling to Marry, whilst those unseted

Times lasted.

Providence, that often times makes tile of contrary means, to bring about it's own defigurs, appear'd wonderfully in this, and gave her no less inclination to receive, than it had given Sir tolm to make his Addresses. This was exteamly wonder'd at by those who knew her disposition; nay, even by her self, when she found such an inclination, to what before she had entertained so great an Antipathy. Infine, she who had stood out several Years Courtships from others, was gain'd in Three Weeks time by Sir tolm; who the Week after his Cousin's Espousals, was himself Married in London by Dr. 10hn Warner Lord Bishop of Roulester, upon the Seventh of tune 1659.

Altho she had now embraced a State of Life, wholy inconsistent with that of a Religious Protession, yet she seemed still to have a special Affection, and Inclination for those Virtues, which even adorn the most perfect Callings And not long after her Marriage, she had a singular tryal given her, as well of Humility, as of Patience, which was the more sensible, because given by one

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The fo passionarly tov'd. Sir John VVarner having accepted of Sir John Hammer's, his Brother-in-land invitation, to live with him at VViningham-hall in suffetk, not far from his own Estate; was invited by him to take a little Ramble about the Counby, without acquainting his Lady whether he went At his return, my Lady VVaner after an expresfion of her loy to fee Sir John come home lafe, made a kind Expostulation with him, VVby he would be founkind, as to leave her folong in that folicitude, by going and flaying fuch a while abread without telling her of is He, like other Young Men, often too Jealous of loofing their Authority, by too kind a Condelcention to their Wives, made an ill interpretation of her kind demand; looking upon it as a fort of Controulment; and told her, It belong'd met to her to require an account of his Actions; that he would have his liberty to go, and come u ben he pleas'd, michant informing any one why, and whether he went? This unexpected Answer might well have created a disturbance in one, that was not endowed with that Spirit of Obedience, and Humility, the was Mistress of, which the expressed, by falling upon her Knees, and beging Pardon for so just an offence; and promis'd never more to be guilty of the like; which promise the not only made, but exactly kept all her life after: And this was the only milunderstanding that ever happen'd between them, whilft they lived together.

My Lady Weamer being now bigwith Child, and Sir John thinking it convenient the Mould lie in at his own House at Patham, motion'd it to bers

She joyfully accepted the proposal, and declar'd how much more it would be to her fatisfaction to live there (notwithstanding the trouble she knew the care of House-keeping would inevitably give her) where the hoped to be free from fuch a continual concourse of Company, which render'd her Life less pleasant where she was; but yet the would never have complain'd of it, had not he kindly made this offer to her : For thô nothing was more pleafing to her, than Quiet and Retirement; yet fince the thought the other more grateful to him, the would willingly have Sacrific'd her own fatisfaction, to give him his.

Sir John's Eldeft Sifter, Mrs. Am VVarner, who fived with my Lady Pettus her Mother-in-law, at Caftor near Normich, being dangeroufly ill, fent for him; whether he went, and carried my Lady with him. His Sifter dying, he carried her Body to be buried at Parkam, and took this occasion of remaining there; taking his other Sifter Mrs. Elizabeth VVarner along with him. Whether she was no sooner come, but she was prefently Vifired by all in the Neighborhood, and among others, by Sir Iohn VVamer's Nurie, who upon that account, taking a little more Liberty than the other's did with my Lady (who in compliance to the fashion wore Patches) told her, Madam, God Almighty has given you a very good Face, why will you spoil it with those ugly black things? If be had put them there, I am fure you could not have taken it well, mil with reason too, for your Face would B 2

not

not have been half so handsome. This Advice was so gratfully accepted, that she immediatly pull them

off, and never after wore any more.

Such passages as these are often Paradox'd, and Ridicul'd as a peice of bigottry, by those who do not willingly admit of any thing, which may abate their Pride, or take of from their Vanity. How acceptable this innate goodness of hers was to Heaven, even before her Conversion, may be gather'd by two great dangers she happily escaped. She was naturally fearful in a Coach, and the bad ways, as well as her condition (being now big with Child) fo augmented this fear, that the would no more make use of one, but would sather go to Church on foot; which thô a Mile off the House, she never fail'd to do twice a Sunday, even in the Winter time. Sir John finding this very troublesome, and knowing she lov'd to Ride fingle (being an excellent Hork-Woman) bought a Horse for her; which, she was no fooner got upon, than he threw her down; for (being by the carelesness of the Groom Girted too backward) he never left kicking till he dismounted her, and after she was down, continuing still to kick, came several times very near her Head with his Feet. It pleased God to protect her and her Child she was big withal, from any hurt by this Accident, as he had a little before from another : Viz. Sir John

wherein the was, to drive another Gentleman's

in which the Servants were, he overturned

it; which she hearing of, and fearing some hurt might have come to him, leapt over the Boot of the Coach, not staying to have it taken down as the fashon was then, to go to him; without receiving any more hurt by this fright, and dangerous leap it occation'd; than by the other accident before mention'd: Almighty God preferving her, and her Child for his future service. Her time of Lying in drawing near, The gave notice of it to her Father; who (tho then at Betisfield in VVales, near Two Hundred Miles distant from Parham) to shew the passionate affection he had for her, took a Journy of Horseback from thence, at fo unfeafonable a time of the Year, to give her the comfort of his presence; which that the might be fure not to want, he was with her a Month before the was brought to bed, which was upon the 20th of March, 1846.

She was Three Days, and Three Nights in Labor; infomuch, that both hers and the Childs Life were in great danger; and the fufferd to great Pain, that the was often tempted to hit her Head against the Bed-post with flich violence, as might put an end to it; but inflead of giving way to fuch Temptations, the endeavord to fuffer all with what Patience the was able; looking upon it, as a just Punishment of God, for having hegtected those good purposes the had made, of Dedicating her felf intirely to his fervice; and therefore, refolved, if God spar'd hers and the Childs Life of to bring it up with the fattle fentiments, God had given her of that State . The had now made her

her felf uncapable of, hoping it might afterwards embrace that happy Life, The her felf had neglected. Her Daughter (of whom the was at last happily Deliver'd) was Christned, and Nam'd Catherine (Mrs, Catherine Kinnafton my Lady's Kinfwoman, and friend we spoke of before, being God-mother,) and even before, the was capable of any impression, my Lady Warner began to instilluch Principles into her, as the hope might one day have no little prevalence over her Riper Age. This Child was the first bleffing that God bestaw'd upon her and the care she took in Cultivating this hopeful Plant, by Pioufly managing her first Years, (in which all things that are tender and pretious, are moft of all in danger) was abundantly rewarded by a fecond bleffing of another Daughter, Born upon the 15th, of July 1663, and Christned the 20th receiving in Baptifin the Name of Sulan, from my Lady Hanner her Grand-mother and God-mother Thele early Impressions of Devotion the gave to both were to pleasing to Heayen, as well as profitable to them; that without doubt they conductdivery much, to their embracing of that State, they now both happily enjoy, in the English Manastry, of the Order of Saint Benner at Dunkirch of Commercial fund as a , it

her Children, bot held the same Managery in her Houstold Affaired of less moment. First, is half an hour at her Devotions in her Closet,

which the also did constantly before the went to Bid) the apply I her felf wholy to her Domeltick concerns, and chearfully underwent the trouble of taking an exact account of all things. that were brought in, or fpent in the House that Day : And thô there was a Steward, whose Employment it was to look into fuch Affairs; yet The would needs ease him of this trouble, and take it upon her felf; that he might have more Time to mind other bulinels of greater moment. Tis true, the had no ftint preferib'd her, and might Command of the Steward what Mony The pleas'd, yet to dispatch all things in a more quiet and orderly manner, the defir & Sir tolm to and Children; he offer'd her a Hundred Pound a Year; this condescention was kindly received, vet her Answer was that Fifty would be luffierent! Which Summ Me managed & well, as never to exceed it; and veryin the mean time by her prus dent conduct, maintain'd her felf and Childfen, according to their Quality. Neither did this charge or care, any ways hinder her from acl quietcing to whatfoever Sir folm Thould fay, or do; to whom the always pay'd a most hunsble, and entire fubmiff my as may be gather'd from the following pallage. 3 11 h mont

It happen's that Sir John's Unckle, Mr. Robert VVarner having and Annuity of Fifty Pounds, had Written a Letter by the Post to this effect; that the there was but half a Year due wet has ving particular occasions for Mony, he defined boul

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shat he would advance another half Year, and return him Fifty Pound by the next fafe opportunicy. This Letter was intercepted, and another counterfired to like his own hand, that he himfelf., when it was first fent him; thought it had been his own; till he had read it, and found the Contents different from what he Writ : For instead of returning the Mony, the Cheat had defir dit should be paid to the Bearer, a friend of his ; that had furnish'd him with it; and that he would give him a kind Entertainment for his fake. The Cheat coming very well Horft, and very Gentiely Clad. pretending he had fent his Servant back to the pext Market Town, to enquire after a Silverhitted Sword he had loft out of his Belt upon the way, with order to expect his return thither the next Day : Sir John doubted not in the least his Honesty, tho my Lady more quick fighted. To far suspected him, as to delire Sir John not to give him the Mony, without Writing again to his Unckle. Bur the Hand being fo well counterfixed, and the Seal of his Goat of Arms alfo; he told her he was fure twas his Unckles Letter, and therefore priend the Steward to pay him the Mony : And when afterwards the Cheat was difcover d. the was to far from centuring Sir Ishu's Action , or from faying , Ifaben had believ'd her, be had favid his Mong; that The never to much as took the least notice of it toohim ; which shewedie that the the took great care of what Sir le'n committed to her y yet the did not in the leaft intermedle por concern her felf in what belong d BA Inda

long'd immediatly to his managment; but left it intirely to him, to act as he thought bests And as the perform'd all things belonging to her charge, to his extraordinary fatisfaction; fo she was no less submissive to all his Orders: And Aest she might diminish that satisfaction, she defir'd he should have in all things, she would even difapprove her own Judgment, when in any thing it contradicted his. Neither did her compliance with Sir tohn's defires, cause her any ways to neglect her Domestic Affairs; amongst which, the care of her Servants was the first. Her endeavors were reftless in preventing those disorders, which are incident to Families; She warned often, and caution'd those who were addicted to unnecessary, and dangerous Conversations; if these admonitions prevailed dittle; The asid more efficacious means, of hindring fuch ill confequences as might follow; by turning away one of them the thought the occasion, of the others breaking hen Commands. If the found any of her Servants overfeen in Drink, She admonish'd him the first time. to take care fite faw him not guilty of the fame fault again prifchis charitable advice took no effect, the was wont to use her powerful intercession with Sir John (who refus'd her nothing The defired) to discharge him immediatly from his service. Moreover, to prevent that common Topic, which Servants for the most part make use of for an excused that their intemperance proceeds from thein kind entertainment for other Gentlemens Servants; She declar'd, that should not serve their formuch. turn;

be treated, as the would have her own; Viz. That they should want nothing, yet not have so much as to make them unfit to render due service to their Masters;

This care was followed by a diligent forecast, that no part of that pretious time, She so much efteemed, might be cast away, or spent idely, but rather improved. Ladies ordinarily challenge the time of Dreffing and Adorning themselves, as properly their own; and endeavor to make it the whole Employment of their Servants. But on the contrary, She to redeem that, which others do not account loft; was accustomed to Read constantly fome Devout Book to them; not only when they were bufy in this Employment but in the Afternoon talfo; causing fuch, whose Circumstances would permit them, to Work in her prefence guthat the might -Read to them whilft they were there: And took care not only toligive them all a constant . Employment ; but also ; that, whill their Hands were vat Work, their Minds might be Piously taken up, with Attention to what they the was went to use her Heardeini lulion

This care in regulating, and framing her Family according to the Maxims of Christian Duty, tho it was igneat and singular, yet it was too narrow a Sphere, to bound or limit her Charity, which extended not only to Domesticks, but combraced the necessitions state of all, especially of those who were helpless and laden with affections. In someth,

fomuch, as the could never look upon any in mifery or distress; but the considered their condirion as her own, and gave them I beedy fuccour and affiltance. And that the might do this the better: She would never be enduced by any intreaties, to Play for Mony; proteffing, She had none to loofe, but what belong'd to the Poor, For what the could foare out of that allowance Sir John had given her, She had affized them; and was so sparing and provident, as to give very confiderable Alms out of it. She rook feecial care that the Poor, who came at Dinner Time thould be duly ferv'd; ordering that when any particular Object of Charity prefented it felf, they should give her notice of it; and the never fail'd to relieve them proportionably to their necessities. If any Neighbor fell fick, She was not content to fend them, Cordial Waters, Syrups, and fuch like helps, which the had prepar'd for that end; but would be the Bearer of them her felf ; and by that means, he if they wanted not more, than their Modesty permitted them to ask. Nor was the greatest difficulty able to obstruct any A& of Charity towards them : As may appear by her going once half a Mile on Foot, to affit a Poor Neighbon in Child-bed, and this even at Midnight. in the rigid feafon of Winter; thrô the Snow, by which the fived the Womans Life, who had not my Lady come, had certainly died in Labor, as the person her self own'd as long as the liv'd, a She had a very Compassionate Nature,

Nature, which the us'd to blame as Cowardize; because it would not permit her to dress the Wounds, and Sores of those, for whom the was so tenderly concern'd; yet the supply'd this defect as much as the was able, by giving them such Playsters, and Oyntments, as the made for all sorts of Aylements. Nor was she less curious in having at hand all kinds of approv'd Remedies; that she might impart them to the most indigent; and at the same time so careful, that she admitted none into her Receipt Book, which had not produced the effect she earnestly wished.

But her Charity thin'd most of all, where now a days tis most wanting, Viz. in her Conversation, which was so agreeable an Entertainment to those the Convert with, that they rather fear'd. than desir'd it should be interrupted, by any other; it being no less folid than recreative? and ever futable to her Calm and Sweet Temper. She knew Judiciously how to suit her self to those the convers'd with; without any offence, either to the present, or absent; joyning always ingenuity with instruction: For being well Read in History (that being her chief delight) and having an extraordinary Memory, that made what the had feen or Read her own; She never wanted excellent matter to entertain even long Discourfes d and was never driven, to feek it at others coft; either by traducing their Actions, or relating any thing that might leffen their efteem , but on the contrary took every occasion the could I of speaking well of all, and turning every thing, Marine

by a Pious Artifice, to the best sense: Excusing the intention, if the could not approve of the action; and confequently never employ'd her Wit in Rallying, or Afperfing others, but on the contrary, if any one lasht forth into less Charitable Infinuations, She was the first, that thewed a diffike by her filence; and thereby gave them a kind check to be more wary hereafter: Joyning as I faid before, Severity and Affability in lowonderful a manner; that love and fear feem'd to go hand in hand 3 and as the one made her Company desir'd, so the other render'd it not uneasie: All being willing to quit any Subject, thô never fo suitable to their own humors, rather than loofe the diversion of hers: And therefore, when any had been declaiming against or censuring others, or talking of any light and unprofitable thing; which is the Theme commonly of Worldly Conversation : Her presence as well before, as after her Marriage, was of sufficient Authority to silence them ; and Mrs. Trever Hammer, or my Lady VVarner is coming, was a forcible Item to turn the hotest Discourse, into such an one, as might not be displeasing to her. Which evidenc'd how far they were from regretting the interruption of their own Discourse, and how glad of the occafion of enjoying her's, which was ever diverting and innocent. That the hill who much

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The first beginning and occasion of her conversion.

A Lmighty God, who disposeth all things no lets effectually than sweetly, would no longer permit one who had liv'd up to ftrictly to the light of Nature and Education, to live without the light of Grace. The beginning of her Convention, was after this manner. Her Father Sir Themas Hanner thought a diversion for her very necessary; and therefore, invited Sir John and her, with their whole Family, to Winter with him at Betisfield. Whether, as foon as the had recover'd her ftrength, after her Lying in of her Yourgest Daughter, they began their Journy. Her divertion was Sir Thomas's defign, in this Invitation; but her Conversion was intended by Higher Powers; nor can this be reflected upon withour a special Adoration of the secret Councils of Divine Providence. In this fejornment it was, the first began to doubt of her Religion; which is commonly the first step, that God makes use of, to bring those that are not in it, to the knowledge of the true one. Hitherto the thought her self in so secure a way to Salvation, that her Brother's kind and earnest intreaties of her, to leave

leave it. could (as we have faid,) work nothing upon her; and was so constant in it, that nothing could make her think of a change, but the hopes (as we have said) of a Religious Life; to which the often found so violent an impulse, that even permited her not to reslect upon the Abjuration of Protestancy; which it necessarily requir'd: Otherwise the difference in so Essential a Point, as the Real Presence in the Blessed Sacrament, would have startled her, and put an end to her Design of being a Nun; as it did surprize her when the heard this was the Belief the Church of England Profess'd: of which she hitherto acknowledg'd her self a Member.

One Night after Supper it happen'd, that my Lady Harmer in a Discourse about Religion atfirm'd , That the Belief of the Real Prefente, of our Savier in the Bleffed Sacrament, was acknowledged by the Public Liturgy of the Church of Ergland, which was Ant boriz'd and Commanded tobe Read, in all Churches of the Kingdom. My Lady VVanur furpriz'd at this Affertion, Modefly reply d; Then Madam I have bithereo been very ignorant in the Religion 1 Profess, and have been brought up in from a Child. My Lady per lifted fill in her Affertion, and admir'd her ignotance in to confiderable a Point of Faith , and Sin Thomas Hanner affirming my Lady to be in the right, and his Daughter to be in an Error, She was extreamly perplexe; to think She had been to long brought up, in the Belief of that Tenet, which the Church the Protess'd her felf of difoun'd; learing, that as the was ignorant in this to neces-

fary a Point of Faith, She might be to also, in others no less Essential. However, thô she could not submit her Judgment even to her Father's; whose knowledge and experience she knew to be far greater than her own; and that his kindness also was roo great, to lead her into an Error (fo deep are the impressions of Education, as not easily to be canceld) yet the prudently feem d to acquie fce to their Opinion, rather than farther contradict them, and inspended her Judgment, till the could better inform her felf, in so important a Point; which the intended to do at Lendon. Which place (after Six Months kind Entertainment) Sir Ichn and the with their whole Family, was to pass

through, in their way home.

She no fooner came to London, but Sir John Hanmer her Brother came to Visit her; and told her, her Unckle Hanner (a Title the VVelsh give to such as are Cousins only, when they much exceed them in Age) was in Town, and would be very glad to fee her. This was that Father of the Society of lesus above mertion'd, with whom the had treated about being Religious. She was at first a little concern'd, about what he would think of her, for having embrac'd a State of Life, so contrary to what she had proposed to him; but Civility overcoming this apprehersion, She appointed a time to receive his intended Visit; which he made at the time prefixt, and was fo far from taking notice of what the apprehended, that he Congratulated with her, for her happy Marriege; but neglected not to take this occasion of **Ipeaking**

speaking to her of Religion; of the necessity of being in the true Church; that there was but one that could be true; there being but one Faith, as there was but one God, and one Baptism; and desir'd her no less for her own, than for his fake, to take the pains only, of examining impartially the Tenets of both Churches; and the would foon find which was the true one. She could not, but make a Civil acknowledgment for his kind concern; which gave him hopes, that a second Visit would not be unwelcome; whereby he thought he might be able, to do good upon a Soul, he found so well dispos'd to hear reason; perceiving her neither preposses'd, nor byas'd with passion, or prejudice: Two of the greatest impediments in the way to Truth.

The second time he went to Visit her, he took occasion to Discourse upon the particular Tenets of the Roman Catholic Religion; having in the first only toucht them in general; and among other Points, he discourst most at large upon the Real Presence: For which thô he brought more and better Arguments, than ever she had heard; yet they only wrought upon her fo far, as to quicken her in the performance of the Refolution, she had before taken, of being better inform'd, in a Point of such consequence; assented to by her own, as well as the Roman Catholic Church; thô hitherto she had believ'd the contrary. She receiv'd him with no less civility in this, than in the former Visit; which gave Mrs.

Ican Kinaston, a Relation, and particular friend of my Lady's, an occasion to fear, that this good Father (whom she knew from my Lady to be a Pricst) had in those two Visits wrought very much upon her judgment, in order to perswade her to his Opinions, she having been present at them both; and feen with what civility my Lady Treated him. Whereupon, she discovered these her Sentiments to my Lady, who affur'd her; That she had the same belief as ever, of the Truth of ber own Religion; and that her compliance with him, was purely out of civility, which she could not but shew him, whilft he express'd his, by his kind Visits, and the Zeal he evidenc'd in them, for ber Eternal Happiness. But my Ladys Answer, gave the Young Gentlewoman no satisfaction; and therefore, she never left importuning her, till she had promis'd to accompany her to a Protestant Doctor, who (as The told my Lady) would convince her of the Falfity of all, that this Priest had told her. My Lady, the more willingly condescended to her importunities, because she look'd upon it, as an occasion that Providence had given her, of being better fatisfied, concerning the Real Presence, which she still doubted of; yet comply'd with her upon condition, that the Doctor should not know who The was; that the might with the more Liberty propose her doubts to him; resolving, fince the had this opportunity given her, to try what Anfwer the Doctor would make to those Catholic Tenets, which Father Hanner had explicated: That fince (as he faid) there was but one Religion, in which

which one could be sav'd, she might be the better able to distinguish, which of the two it was, her own, or his. Mrs. Kinaston accepted the condition, and brought her to Dr. Buck, Chaplin in Ordinary to King Charles the Second; Telling him, This friend of hers, who had no mind to be known, came to him to be satisfied in some doubts of Religion; the Doctor after a civil welcome, desir'd my Lady to propose her difficulties. I shall set down the Conference in her own words, which she gave Sir sohn in Writing, before he went for his own satisfaction, to discourse with the same Doctor about the same Subject, which Writing contains a Summary of the whole Discourse.

"Being first acquainted with the end of our "coming, the Doctor defir'd me to propose my "difficulties; I asked him, what was the Prote-"flant Opinion concerning the Sacrament? He "told me, that the Body of our Saviour was really "there; and that it was Eaten by us, with our "Teeth. I asked him about Praying to Saints? "He told me, 'twas a thing indifferent. I asked "him about Purgatory? He faid, it was an Opi-"nion grounded upon reason, and that he was not " much against it. I asked him about Confession? "He told me 'twas a necessary, and uteful thing, "and that it was ever practis'd in the Protestant "Church, and that he himself had receiv'd Con-"fessions, all along the troublesome Times. I "asked him about Merit? He told me 'twas as "the Roman Catholic Church had Defin'd it; "but that Protestants durst not use the word, C 2 "for

"for fear of offending the Common People, "thô their meaning in that Point was the same "with the Catholics. He told me, he agreed "to all that the Catholic Councils had Decreed, "and that what they had not determin'd, he "medled not with. He offerd to bring me "to the Arch-bishop of Canturbury Dr. shelden, "to be affur'd, that this was not his own Opinion or particular Belief, but that the whole Prote-" stant Church believ'd the same. He said there "was no difference between the Church of Rome "and Church of England, but what might eafily "be Reconcil'd, and that there was no Dispute "about Fundamental Points of Faith. " ming, that he had lately Discours'd with his Grace "the Arch-bishop of Canturbury about these Points, "with the same freedom, he had done with me; "and that the Bishop told him, Doctor I am of " your Opinion.

My Lady was surprized to hear these Opinions so frequently Rail'd at, by those of her own Church, now in a manner own'd by a Doctor of the same; and as Dr. Buck affirm'd, even by the Primat of it, the Arch-bishop of Canturbury himself. And afterwards declar'd, That this Discourse of his prought more upon her, than all she could have heard from Catholics could ever have done; and was above measure troubl'd to see her self so ignorant at that Age, in Points of Religion, of so great moment; and to find her self so unsetl'd in her Faith, as to doubt whether her own, or the Reman Catholic Religion, were the best. Mrs. Kinasten easily perceiv'd my Lady's perplexity,

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and was no less troubl'd herself; which she could not refrain from expressing, by these following words. Madam, you were the occasion, that I heard a Priest, and I am so unfortunate, as to have brought you to Discourse with a Iesait, meaning the Doctor, who notwithstanding sivid and dy'd a Prosessed

Protestant of the Church of England.

This trouble and disquiet my Lady found in her mind after this Discourse, forc'd her to send to Father Hanner, to beg of him the favor of a Third Visit, which he most readily granted; and when he came, she told him what had pass'd, and the effects of the Conference with Dr. Buck; Viz. That her Belief, of which was the True Religion, was wavering, and unsetl'd; and that she was so restless and disquieted thereby, that she fear'd whether or no she was of any Religion at all; and that if she dy'd in this doubting condition, she knew not what would become of her. And with all told him, That she was immediatly going out of Town, and by that means should not have the opportunity of confering with him any more, about a matter of so great Importance as this was, upon which her Eternal Happiness depended; wherefore, she beg'd of him to continue his kindness for her, he had hitherto so much exprest both by his words and actions, in sending some friend of his to ber House at Parham, whether she was going the next Day; to whom she might propose her difficulties, and by his assistance regain that repose of mind she possest before this accident happen'd. The Father promis'd to fend one to her; And desir'd her, not to disturb her felf in the mean time; told her that God had occasion'd this Tempelt

Tempest in her soul for her advantage, who in a short time would Calm the Storm he had rais'd, if she had recourse to him with a filial and unshaken confidence; and that his VVisdom would help and direct her wavering judgment into the right way; but defir'd her also to take great care left Passion or Interest should interpose, and hinder, or divert his Divine Operations in her Soul.

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A fortnight after her return to Parham, Father Hanner fail'd not to perform his promile; and fent one Father Iohn Travers of the Society of Iefies, with a Letter to my Lady, to fignifie, That the bearet of it was such a friend of his, as she had desir'd him to find to her; who would give her all the satisfaction she could possibly wish for. She receiv'd him, as Sir John did alfo, with all respect and kindness imaginable; thô Sir tohn was all this while ignorant of what had pais'd at London, but had taken notice and was much troubl'd to fee my Lady was more Melancholy fince her return homethan ordinary, which he suppos'd proceeded from leaving her Father, whom she as passionatly lov'd, as he did her; and only knew that this Gentleman was a friend and acquaintance of her Uuckle Hanmer, who he knew had Visited her several times whilst fhe was in London.

My Lady had several Discourses with Father Travers, in which he gave her fo evident an affurance of the Truth of the Roman Catholic Religion, that the refolv'd, forthwith to embrace it; and was in pain till the did to; but yet would first acquaint Sir 'ohn with her desires. Wherefore one Night, they being alone together, she

told him, she had a request to beg of him, which for the Pasion of our Savior she defir'd him not to deny her; he was furpriz'd at fuch an earnest and unusal Petition, and told her, he wonder'd she should by fo earnest a Solicitation express a fear of his refusal, who had never yet deny'd her any thing she had aske; and therefore, she needed not with that earnestness demand any thing that was in his Power to grant, fince she could not but know, it was as great a satisfaction to him to grant her request, as it could be to her to obtain what she askt. Upon this, she desir'd him to give her leave to fave her soul; he told her, That he was now more firme at the request it self, than before at the manner of asking it; because she could not think he would deny her leave to fave her Soul, it being as dear to him, as his own. He could not yet conceive the drift or reason of this demand. Infine, she told him, That she beg'd his leave to Reconcile her self to the Roman Catholic Church, without which she was convinced she could never be fav'd. Adding, That tho she knew his Condescention to her Request would be a prejudice to him, both in his Estate, and Reputation; yet she could not but believe. that the Love she had ever experienc'd from him, and the necessity of a grant of what she defir'd, in order to her obtaining Heaven; would move him to Sacrifice both, for the Salvation of her Soul. Sir John knowing her Zeal for the Protestant Religion, and how far she was from fickleness, or unconstancy, in any thing; especially in Religion; Could not conceive what should be the cause of so earnest and unexpected a Request. Therefore, He desir'd her to tell him how she came now to make this Petition after Such

such an ea nest manner as she had done. Hereupon. The told him all that had past at London, both between herself and Father Hanner; and also between her and Dr. Buck; at which he was no less furpriz'd than The had been before; never having believ'd, that to be the Protestant Faith, which Dr. Buck declar'd, to be fo; the told him alfo, That this Gentleman whom her Vnckle Hanmer had fent. had given her such a clear knowledge of the Roman Catholic Faith, and such convincing Reasons of the Truth of it, that she no longer doubted there was any other way to Salvation, than by making her felf a Member of the Roman Catholic Church. Sir John desir'd her not to be too rash in her Resolutions; telling her, That oftentimes a too precepitous Zeal, is apt to out-run reason and discretion, and make Resolutions otherways good, to become Abortive; that too great heat is an hinderance from bringing any thing to perfection; and then added, How uncomfortable a thing it would be for them, to be of different Religions; that he had a Soul to fave as well as she, and that no Temporal Interest, or loss of Reputation, should hinder him from doing, what was necessary to obtain Salvation: That he was troubled no less than her self was, upon what she had related, and affur'd her that he would not rest satisfied, till he was throughly convinc'd, which of the two Religions was the truest; and that perhaps after a diligent enquiry. he might be of the same mind with her, and that twould be most consfortable to both, to embrace the same Religion together. But he believ'd this Gentleman would not be able to Answer such difficulties, as he would propose to him concerning the Roman Catholic Faith; which if he could not, she would then have little

little reason to acquiesce in those Arguments he had given her for it : And lastly , Defir'd her for some time at · least to defer, for his sake the change of her Religion; however, if she thought thefe his Reasons insufficient to move her to do what he desir'd, he lest her intirly to her liberty, to do what she thought best. Hereupon, she resolv'd to put off her Reconciliation, till another time.

The next Morning Sir Iohn not doubting but that the difficulties he had to propose were unanswerable; accosts the Gentleman, who handfomly Eluded all Questions, that might occasion a Dispute in Religion. Which Sir Iohn perceiving told him, That he wonder'd he shew'd not the same Zeal for his Soul, that he had express'd for his VVives, and did not give him the same satisfaction in his doubts, that he found he had given her in hers. The Gentleman perceiving that my Lady had inform'd Sir Iohn of all that had past, desir'd him to propose bis difficulties; which he had no sooner done, but the Gentleman so easily and clearly answer'd them, that Sir Iohn was aftonish'd, and had nothing to reply to his Answers, they being so clear and convincing. Amongst other things Sir John asking him, what rational grounds there could be for a Belief of Purgatory? Hereupon, he folidly explicated them, shewing the difference between the guilt of Punishment, and guilt of Offence, by the Example of David, who after the Pardon of his Transgression, had the Punish nent of it inflicted upon him, by the Death of his Child; and fo ingeniously Moraliz'd upon God's Infinite good-

ness and mercy, that would not permit him to Damn a Soul for one small Offence, no more than his Justice would suffer any thing that was defil'd to enter into Heaven; and therefore, requir'd either a Voluntary Pennance or Mortification to be undergone in this Life, or an involuntary Punishment to be suffer'd in the next. to purifie such a Soul; and thereby render it fie for Heaven; and also clearly Explicated the difference between a Voluntary satisfaction made for Sin in this Life, and a necessary undergoing the Punishment inflicted for it in the next; and how much more acceptable the one must needs be to God, than the other; and that therefore a small Pennance perform'd in this World, was able to satisfie more, than many Years great sufferings could do in the next: The one being freely and willingly undertaken, the other suffer'd by force.

Sir Iohn at the end of this Discourse found himself so sensibly toucht by it, that he could not refrain from telling him, That were he convine d, there was a Purgatory (as he should be, were he once a Roman Catholic) he would use the best means he could to avoid it; and he thought none better than to betake bimself to a Religious course of Life; the Roman Catholic Church affirding this means of avoiding it, having many Religious Houses; whether such as perceived the great danger the VVorld exposed to, and the little satisfaction it gave, might retire themselves, as to a secure Harbor; which happiness his own Religion wanted. The Gentleman as at first he had been backward in

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engaging in any Discourse concerning Religion, now feem'd very active in discouraging Sir atohn from fuch an undertaking; telling him, That this was not necessary to Salvation, as the becoming a Roman Catholic was, and that Marriage was a State both pleafing to, and ordain'd by Almighty God, and that he could not enter upon such a course of Life unless his Lady did To too, and therefore he ought to lay afide those Thoughts, and fet upon what was of greater moment. Viz. The disposing himself to become Member of the Roman Caholic Church, out of which there was no Salvation: And laying afide all Interest or Prejudice which his Education, and long Practice of the Religion he profess'd, had given him; he should earnestly beg of God to shew him the secure may to Salvation, with a confidence that God would near his Prayers, if flighting the principles of Interest, and the force of Education, he sincerely gave Ear to Reason, and fuch Divine Truths , as God interiourly should inspire. Sir john told him, he would follow his advice, but it being a business of so great weight, be would first confult others of his own Religion; who probably might be able to return some fatisfactory Answer. to the doubt he had rais'd of the Truth of the Protestant Religion, altho himself could not; and for this end he beg'd of him, to give him briefly in VVriting, the Points of Religion, in which the Catholics differ'd, from that he profess'd; and the principal Arguments upon which they grounded this difference.

That which Sir Iohn acknowledg'd himfelf most furpriz'd at, was that he found the chief things objected against Roman Catholics, and which he thought impossible for the other to Answer, were

either

either false, or falsly represented. As that of Idolatry, of Merit, of forgiving Sins before hand, or giving leave to Sin, and leveral fuch like Tenets laid to their charge. The Gentleman promis'd in a thort time, to bring him what he defir'd, and the very Day he went from Parham Sir John resolv'd to set upon what he had advis'd him; Viz. by entring into a serious Recollection, ponder, and thereby discover, of how great Importance it was to be in the right way to Salvation; and how little it fignified to enjoy never fo great happiness in this short Life, if after it one loft an Eternal felicity, in the next. He therefore most earnestly beg'd of Almighty God to direct him into that secure way, that leads to Blifs, and which himself came into this World to Chalk out; that by the knowledge of it in this Life, he might obtain the Fruits of his inestimable Redemption in the Life to come. Whilst he proceeded in these Pious Exercises, it pleased God Almighty to bring into his Mind fome good thoughts he had entertained, not long before, in a very dangerous Sickness, Viz. of the uncertainty he was then in, of his future happiness, and what horror he selt from thence; what defires and resolutions he then conceiv'd in his Soul, of living a more Virtuous Life; if God should vouchsafe to prolong it. A Dream alfo, which carried his confideration still further, came fresh into his Memory, which he had had not long before, of his being ready to receive the Sentence of Eternal Damnation, before the Grand

Grand Tribunal; and how much he then wisht, that he might return again to the World, to make satisfaction by a new Life, for his past Offences. Also, how insignificant all the pleasures and satisfactions of this World then appear'd, and how willingly he would have Sacrific'd them all, to have freed himself from the Eternal Mifery, in which he even seem'd already to be involved.

These thoughts were so lively represented unto him, and were so urgent and weighty, that they mov'd him no less now, than they had done before, gave him a quicker and sharper sense of the danger of his present condition, and caus'd him to make an intire Oblation of himself to Almighty God; begging of him by his Sacred Paffion, to Pardon his past Sins, and to teach him hereafter how to Love and Pleafe him. Another thing also came under his deliberation, which had been to him a frequent occasion of great trouble; Viz. The fear and apprehension lest his Lady should die before him: Which he could never think of, without a more than an ordinary forrow; judging, it would be impossible for him to survive to great and sensible a loss. In this perplexity, the same thought which represented itself, whilst Father Travers explicated the Doctrin of Purgatory, return'd with fo much violence, yet was accompanied with fo comfortable a sweetness; that it seem'd to dissipate all his former doubts and troubles. A Religious Life offering it self to his serious considerations, as a means to

make

make Death and Judgment (the most terrible of all things) comfortable and pleasant; and that nothing could so much dispose him for such a necessary separation, as Death would one Day make, between him and his Lady; as a Voluntary separating before hand, for the Love of God.

Sir John was carried away so violently with these thoughts, that they gave him no liberty at all to reslect upon the change of his Religion; thô so necessary a Qualification for that State of Life, he was fo forceably mov'd to embrace; not could he be satisfied, till he had discover d them to his Lady; whom if he found, not to have the like inclinations now, which he knew she had before her Marriage, 'twould be in vain for him any longer, to entertain any fuch thoughts, Therefore, he opens his Mind to her, in order to a Religious State; who receiv'd this intimation with a Flood of Tears; feeing her thus mov'dat this proposal, He beg'd of her for the Love of God, not to trouble her felf farther, about what he had propos'd; for unless she were of the same Mind, he neither could, nor would harbor these thoughts any longer. She on the other side affur'd him, That her Tears were not Tears of forrow, as he apprehended them, but of joy, and that the same value she had before Marriage for a Religious State, was not at all leffen'd by it, and that she still esteem'd a Monastical Life the happiest in this VVorld; but endeavor'd to put such thoughts as much out of her Mind, as she was able; because she had fettled her felf in a Condition fo opposite to that most happy Calling : And that she durft never fignifie her Mind to him

him in this matter, fearing he might take it as unkindly, 4s she imagin'd, he thought, she had taken his propofal. She added, That she thought no Course of Life could be truly happy, in which the Dispensations of Gods Providence were not equally acceptable. She told him also, That as she was confident she should not, so she fear'd be would not enjoy a long Life; and that this was not her Opinion alone, but also her Fathers, who for that reason tras concern'd, that he fo long defer'd the settlement of by Effate; according to the Articles agreed upon at their

Marriage.

Sir John was startl'd, that others should take notice of what he fo little thought on; and which he had more reason to apprehend, then they; and esteem'd this as a timely admonition from Heaven, to make a Spiritual Provision for Eternity. A settlement far more worth thinking on, and of greater moment, than any this World could afford. But my Lady went on arguing as Father Travers before had done, 'That a Religious Life they aim'd at, as happy as it was, requir'd 'such a Disposition as neither of them yet had; 'Viz. The being Members of the Roman Catho-'lic Church, none but that affording the happi-'ness of such a Retirement: And therefore, that they ought first to satisfie themselves, and 'embrace this, before they could partake of the other he had propos'd.

This Discourse being ended, Sir Iohn retir'd himself again to his Closet, where he was seiz'd with so great trouble and anxiety, occasion'd by the uncertainty he felt, whether he was in the

true way to Salvation or no; that made him reftless: Which disquiet of Mind was the principal occasion of ripening his Conversion; and for the fear of what irreparable consequences might follow; if he he were not in the true way, gave him no time of respite or breathing: And amidst these perplexities, he began to Model and confider with himself how to make a serious and lasting provision against so great an evil. Findirg no help from any diversion, he took to ease his troubled Mind, thinking the time long, thô but Ten Days fince Father Travers departure; refolv'd to go himself purposly to him to get the Paper he had promis'd him, from which he hop't to receive some comfort and satisfaction; and found him in a readiness to begin his Journy for Parham; with the Summary or Treatile, he had promis'd of the Catholic Doctrin. He beg'd of him not to change his kind defign, but to accompany him back to Parham, which request he condescended to. Where reading the Articles over to Sir Iohn his Lady and Sifter, the two last were throughly and effectually convinced, and resolv'd to take the opportunity of Father Travers presence, to Reconcile themselves before his departure, and thereby become Members of the Roman Catholic Church: Which they did upon the Eve of St. Iohn Baptists, and Receiv'd the Holy Sacrament the next Day. But Sir Iohn refolved to hear what those of his Church would fay to the Reasons set down in the foresaid Treatise, before he would make any change of Religion. CHAP.

CHAP. V.

A Relation of Sir John Warner's Conversion and how both he and his Lady, resolve to enter upon a Religious course of Life.

Must here beg leave of the Reader; to accept of a short Relation of Sir Johns Conversion, together with some Motives, which conduced not a little to his thange of Religon; because 'twill no less inform him, how my Lady by that means was set at Liberty, to embrace a Religious State of Life; than disabuse some persons, who by mistake, thought such a separation impessible, confidering their ample Fortune in the World; unless some disgust or diffatisfaction had interven'd, on the one fide or the other; and by this short Narrative, the Rich goodness of Almighry God's over-ruling Providence, in drawing Souls to his Service, will also evidently appear.

Sir 10hn, thô he could not refute those Reasons Father Travers had fet down; yet thought it pridence to suspend his judgment, and submission to a change of Religion, till he found whether others of his own, could tolve those Queries, he had heard Read. Wherefore, he obtains leave of Father Travers, to show this Treatife, to some Learned Men of the Protestant

Church,

Church; and for this end, resolv'd to make a Journy on purpose to London; and prevail'd with the Father to meet him there; that they might be able to confer about the Objections that others should make, to what he had set down in his Treatise.

Sir lohn being in London, first of all apply'd himfelf to Dr. Buck; with whom I tho he had been Chaplain to his Grand-father, and had Baptiz'd Sir Iohn;) he had no Personal acquaintance; but found him to Civil, as freely to Discourse with him, without asking him who he was .. The Dector Read over the whole Treatife with Sir tohn, and made no Objection, either against the Real Presence, Prayer to Saints, Purgatory, Confession, or Satisfaction for Sins. But when he came to that Point; that there was no true Ordination, or Priest-hood in the Protestant Church; (tor a proof whereof, was alleade'd; what Dr. Thorndike in his V.Veights and Measures witht; That fince there was a great doubtinfo Effential a Point, they would submit to a Refordination by the Suffragan Bilhops of Rome) the? Dector was fo mov'd, that he declar'd, the Author of that Pamphlet defervida, fevere Punishment. And when Sir John endeavorid to pacific the Doctor, telling him, 'His Citation was out of a Protestant Author, and therefore, unleis falle bewas not fo much to be blam'd; yet the Doctor scould not be perswaded to Read any further; which when /Sir Helm perceiv'd, he defir'd the Do dor, That he would roughfafe at least to inform him, fince there was a doubt in the Protestant Church, Church

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of a Point of so great consequence, as that of True Ordination was: VV hether there could be any danger of his Salvation, if for this reason; as well as for the advantage of Religious Houses, which the Protestant Church wanted, (finding himself most particularly mov'd to a Religious State of Life,) he should quit the Protestant Religion .. be was Bred up in , to become a Member of the Roman Catholic Church ? The Doctor here exprest his concern, that there wanted fuch a conveniency in the Protestant Religion, which the Roman Catholic had, but would not own a want of Ordination; but still invey'd against the Author of that Affertion, and earnestly perswaded Sir lolm, to continue in the Church he was in, which was very good, and had in it all things necessary to Salvation; affuring him . That in a shore time they would both be United. The chief difference betwixt them, confisting in the Popes Usurping a Power beyond what Christ had given him : Their Church allowing him to be the First, but not Supreme Bishop; which Question, he believ'dwould soon be decided by 'a Condescention on both sides.

Sir John was not fatisfied with this Answer, but resolved to go to the Arch-bishop of Canturbury Dr. sheldon, he being the Primat of the Protes flant Church; whom Dr. Buck had also cited, to be of his Opinion. And that he might not be too troublesome to his Grace, he reduc'd what he intended to propose to him; to Three Opinion, tester than he can Sir tobe humiserrano

mired his Judgment to my Lords in this Point,

The First, VVherher there were a Church Establish'd by Christ, out of which there was no Salvation?

The Second. Whether the Roman Catholic Church

were a Men ber of this?

The Third. I'Vhether there was Salvation in

the Roman Catholic Church?

When Sir John came to Lambeth, and asked to fpeak with my Lord, he would not give him Audience, before he sent in his Name, which he barely gave, concealing his Quality. To the first of his Questions my Lord Answer'd Affirmitively; to the second, he said it was a corrupted Member; whereupon Sir tobn asked him, if it Eri'd in any Fundamental Point? He Answer'd, it did not, for then it would be no Church; hence out of the premiles granted by my Lord, Sir John drew this Conclufion, in Answer to his Third Query; telling my Lord, That then it evidently follow'd, there was Salvation in the Roman Catholic Church. But my Lord told him, That for those who were Born and Bred up in the Roman Catholic Religion, there might be Salvation; but for him who emn'd himfilf to be Educated a Protefant, it was very doubtful; it being very dangerous to Leave a pure Church, to enter into one defil'd with Errers. To which when Sir John out of his own words reply'd, That they not erring in Fundamental Points, he bumbly conceived it could not be fodangerous, as his Grace Afferted, to embrace the Roman Catholic Religion; my Lord reply'd, That he was not fo competent a ludge of this as himfelf; and therefore was to rely upon his Opinion, rather than bis own. Sir John humbly fubmitted his Judgment to my Lords in this Point;

but having understood from Dr. Buck, the esteem my Lord had for a Religious State; from an expression, the Doctor told him, his Grace had one Day let fall, as he was puting on his Canonical Robes in the Lobby, to go into the Parlament-Hoise: (Viz. How happy it would be, did their Church afford such a conveniency, as the Church of Rome did; that Brethren might dwell together in Vnity; and what a comfort their Conversations would be, to each other) resolv'd to propose the same Question to him, he had to Dr. Buck, which give him occasion of Relating this passage concerning my Lord ; to wit, whether the embracing a Religious State, might not be a sufficient VV arrant and Motive, for a Protestant to become a Catholic? The Bishop instead of Answering the Question, asked Sir John whether or no be were Married? Who telling him be was; the Bishop reply'd, That such a Proposition as he had made, was in vain , because the State he was in, render'd the other incompatible. Sir tohn told him, be humbly conceiv'd, that a mutual confent, gave the same Priviledge to embrace that State, as a fingle Life did. My Lord again asked him, If he had any Children? he told him Tes; whereupon my Lord faid, You are then oblig'd in Conscience to see them Educated. Sir John reply'd, That by leaving them to a trusty friend, with security of a sufficient Maintenance, he thought he better satisfied his obligation of their Education, than by Educating them himself, with hazard of his own Salvation.

Here my Lord was interrupted by a Youth of about Ten Years of Age, his Relation, who was going to VVestminster-School, with whom my

edian.

Lord entertain'd himself so considerable a time. in asking him, VVhat Books he learnt? How this and the other of his Friends did? And fuch like Questions; as gave Sir 10hn, who sat by, just Reason to think, that the danger of becoming Catholic, was not so great as my Lord affirm'd; otherwise he would have thought his time better fpent in latisfying him, in a buliness of so great confequence, than in converting with the other,

about matters of less moment.

My Lord, either unwilling to give himself farther trouble, or believing it might disgust Sir tohn, to see him trifle away his time thus with this Youth, instead of endeavoring to clear his doubts; and perhaps willing enough to break of the Discourse, for fear he might not be able to give him intire satisfaction; told him, That since his weighty affairs allow'd him not, so much time, as the answering his doubts required; he would recommend him to one, who should make it his business to do it; and therefore called one of his Gentlemen, and Commanded him, to go along with sir John to Dr. Dolbin (then Dean of Westminster, and afterwards Bishop of Rochester, and last of all of York) and in his Name desire the Dean, to render him what service was in his Power, in the business he came about.

As Sir John was going out of his Pallace, he met Dr. Sancroft (now Arch-bilhop of Canturbury) a Neighbour and acquaintance of his, entring in; who offered him his fervice, and probably after-wards informed the Bilhop of his Quality: For at the Water-fide, Sir John meeting Dr. Dolbin just

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landed at Lambeth Stairs, defir'd my Lords Gentleman to fay nothing to him; but return back, and follow the Doctor to my Lord: Whom he found much more civil and obliging than before; who after he had ralk'd near a Quarter of an hour with the Doctor, they both came to Sir tohn, and my Lord afford him, that he had throughly informed the Doctor of his difficulties, and that he was ready when ever he pleas'd, to give him farisfaction in them; which the Doctor also affirm'd, and at Sir Ishn's request, promis'd to expect him at his House the next Morning, for that end.

Sir John went according to his appointment, and was immediatly introduc'd into his Closet; where Sir tohn perceiving, both by the Doctors endeavors, to prevent his proposing his doubts; as well, as by answering those he had propos dro my Lord, much after the same manner as his Grace had done, that he was not like to hive the fatisfaction he expected; made few or no Objections to what he faid; thinking it better. to go away quietly, as in appearance fatisfied; than otherwise give occasion of distatisfaction, both to the Arch-bilhop and the Doctor; and thereby cause them to divulge, what few knew of; to wit, the difquiet and uneafiness he found in the Protestant Religion. Nor was the Doctor much bent about asking his doubts, but took occasion to ask many curious Questions; and amongst others. What his Ladies Name was? Which when he understood, he farther enquir'd, Votat Relation she D 4

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was to Sir John Hanmer, a particular acquaintance of his? And being inform'd the was his Sifter. made greater Professions and offers of service to Sir John than before: For which he return'd due thanks, and asked his Advice, whether he judg'd it necessary that he should do the like to the Azch-bishop? The Doctor told him, he would do it for him, and fignifie to my Lord, that he was the occasion he did not do it himself. The Doctor offer'd Sir John a Book call'd the Whole Duty of Man, which he civilly refus'd; telling him, that he had it already. Whereupon the Doctor counsel'd him, diligently to peruse that Treatife, and that he would engage Soul for Soul, provided he follow'd the advice he met with there, that he should be as happy both in this VVorld and the next, as he could hope to be by his entring into a Religious State. He added also, as Dr. Buck had done, That twas a meer Punctilio the Pope stood upon, that hinder'd the Vnion of both Churches; which he bop'd to live to fee decided; and affur'd him, that whenever any piber difficulties occur'd, he should find him ready at all times to Answer them; and to render him what farther service he was able. Which Sir John humbly chanked him for, and took his leave, refolving now to embrace (as the securest way) that Religion, in which both allow'd Salvation; rather than remain in one; where the contrary Church, (which the Arch-bishop had own'd to be a true one) denyed that any could be faved.

As soon as he had made this Resolution, he began to find some Interior repose, and quiet in his Soul: Which from his first suspition or doubt

of the truth of the Religion he Profes'd, was continually upon the Rack; especially during the time he was at London; and it had fo influenc'd his Health, that he fear'd, by the Indisposition he found himself in, that some violent Sickness would follow. Which in a Letter he give his Lady notice of; at which the was to concern'd, as to haften immediatly to London on Horfe-back, concluding he might be worfe, than he would express in his Letter, for fear of troubling her. But Providence order'd this for their mutual satisfaction, that the might be present at his Reception into the Roman Catholic Church, he having appointed the next Morning after her arrival, to meet with Father Travers for that end. She thought so troublesome a Journy well recompens'd, by becoming a Spectator of what the chiefly wish'd, and Pray'd for. And when he told her, that fince his Resolutions of Reconciling himself to the Roman Catholic Church, he began to receive again that quiet and repose of Mind, he had lost from the first time he began to doubt of his own Religion: She reply'd, That she had experienced the same; but that 'twas nothing in comparison of the comfort and fatisfaction, The enjoy'd after her Reconciliation; which was accompanyed with fuch an affurance, of her being in a secure way to Eternal happiness; that should Father Travers Renounce the Religion, the had embraced by his Instruction and advice; (who had been so Instrumental in this her Convertion) yet this change in him would

Sir John was Reconcil'd the Sixth of July 1664. and afterwards experienc'd fuch a Transport and Security in his Soul, as his Lady had given him hopes of; and 'tis impossible for any one to imagine, what this is; but those that have felt it. The doing of this was a necessary means for Sir Iohn's executing his other Delign, of leaving the World; which the Devil (fince he had no fuccess in hindering the former) refolv'd now to try to prevent; forefeeing that a Religious State would be no less beneficial, to these happy Proselites in their way to Heaven, than what they had already done: And therefore, endeavor'd what he could, to represent and magnifie to him the present happiness, he enjoy'd in the World, in so incomparable a Wife, so good an Estate, and so handsome and convenient a House; which he had just finish'd and furnish'd at great expences; and as yet had not received the least satisfaction from it, for the pains he had taken, and trouble and charges he had been at, in building it. Also, how impossible it would be, to find any comfort or fatisfaction, after the leaving fo good and kind a Confort, the separation from whom he would never be able to survive; how difficult it would likewise be, to observe what was necessary in that State he aim'd at, Perpetual Continency, Poverty, and Obedience. But God's Grace still assisted him with reasons to Anfwer

Answer these Objections. First, That (as Mr. Travers took notice at his first coming to Parham) that thô indeed he was as happy, as he could wish to be at present, yet what he added, If it would last always; as it then struck him, so now the consideration, how transitory this happiness was, helped him to over-come these Temptations; to which also this seasonable consideration did not a little contribute. Viz. That if he refus'd to sollow God's Call, he might thereby provoke him, to deprive him of what he chiefly took a pleasure in, as a just punishment for that Ingratitude, and thereby make him as well miserable in this World, as in the next; for resusing to restore to God, what he so liberally had bestow'd upon him.

These thoughts renew'd his good desires, and made him again purpose to return to God whatever he had given, and what he valued above all his other Benefits his LADY: To whom he thought he could not Thow a greater Mark of his kindness; than to forgoe the greatest comfort and satisfaction he had in this World, for her greater happiness and contentment in the next. Nor did he think it a sufficient compliance with God's Call, to leave the World (as the Devil would have perswaded him was enough) if the chanced to die first; because then the living in it, would have been a trouble to him, and would be nothing else but to Consecrate that to God which he was weary of; and therefore, could not be so acceptable a Sacrifice, as now it would.

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Besides, it was as probable she might as well out live him, as he her; and then it would be out of his Power to shew any Correspondence at all to Gods Inspiration. Wherefore, he set a new, upon bringing about the design of embracing a Religious State; and finding his Ladies Inclinations intensly the same, proposed to her (as a tryal of what they were afterwards to practice) that for the time they should live together in the World, they should live as they must do when separated, not as Man and Wise, but as Brother and Sister: Tho to avoid giving occasions of suspition, and lest these their resolutions should too soon take Air; they would continue to live together, as to outward appearance, in the same manner as before.

Thus they liv'd from the 6th. of 1uly, till the 27th. of October, and God as a Testimony of the Truth of their Vocations, took away all the difficulty, that is in a strict Observance of Continency; even amidst the continual occasions to the contrary. Which wonderful effects so confirmed Sir 10tm, that these desires were from God; that he resolved speedily to dispose things for his going beyond-Sea, by a settlement of his Estate. In Order to which he sends for his Brother Mr. Francis VVarner who was then at London.

As soon as his Brother came to patham, Sir Iohn discover'd his intention to him, that having no Sons, he design'd to make him Heir of his Estate, paying Portions to each of his Daughters; and that he would make no conditions with him, that

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might fway him to do, what he himself was not convinc'd was for the best; but only desir'd in requital of this his kindness, that he would do what he had done himself; Viz. Laying afide both Passion and Interest, examine the Principles of both Religions; and upon folid Motives embrace that, which he should find the most secure for his Eternal happiness: And dayly beg of God by his Sacred Passion, that he would direct him into the true way to Salvation, if he were not already in it. Mr. Francis VVarner kindly promis'd a grant to Sir Iohn's request, and for this end accompany'd him to London, where in pursuit after the Truth, being present at a Dispute between Father Travers and Dr. Chamberline, then Chaplain to the Duke of Crmond, he was so convinced of the danger of continuing in his own Religion, that he foon after Reconcil'd himself to the Roman Catholic Church ; which action being maturly perform'd, he acknowledg'd to Sir Iohn his Brother, that he was more oblig'd to him for the manner of giving him the Estate; than for the Estate it self. For when first he discover'd his design to him, he was so posses'd of the Truth of his own Religion, that had he offer'd to give it him, upon condition to abandon the Protestant Religion, which then he thought the best; he would sooner have refus'd the Estate, than have forsaken his Religion; and consequently had never enjoy'd that happiness, he now experienc'd in his Soul; much beyond his Power to express, and far exceeding, any he could hope for in the enjoyment

her Devotions, and Manifested her Zeal, by endeavoring to draw as many as the was able of her Servants and Neighbours, (over whom the had a fuglive power) to make themselves as happy by embracing the Roman Catholic Faith, as The was; and was the cause that several of them became Catholics. Her fervor had so transported her, that she had even worn off the skin of her Knees by Praying, and might have done her self a considerable prejudice, had not Sir 10hm perswaded her to put a stop to this her great Zeal

and fervor.

contolvatores

Whilst Sir Iohn prepar'd for his going beyondfea, by making a fettlement of his Estate at Landon. She did the like in the Country, by difpoling things in such an order, that as soon as he return'd, he might not be hinder'd from be-ginning his Journy. She made an Inventory of all things in, and about the House; that nothing might be embezi'd by Tenants, or out of the way when call'd for by Mr. Francis VV arner; and the had order'd and dispos'd all things fo carefully, that Sir John at his return, found nothing wanting for the beginning of his Journy. Wherefore, he with his Lady, Children, and Sifter, left Parkam the 20th. of October, and came to London the 23d. where she stay'd till the 27th. upon which day my Lady with Sir lohn's Sifter, Mrs. Elizabeth VVarner, and his Kinswoman Mrs. Frances Skelton, his two Children Catherine and

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susan, a Servant, with Mrs. Fausset, a Woman who knew the Low-Countries, and was accustomed to conduct beyond-sea, young Gentle-women, that went to Monastrys, began their Journy towards Dover; but my Lady would no longer admit of the Title of Madam, and chang'd her Name into that of Clare. As soon as they came thither, they found the Pacquet-boat ready to go off, and immediatly Embarqued themselves without any stay at all at Dover. The reason why Sir sold not accompany them; was because he judg'd it best to stay privatly in London, to see what consequences might follow their departure, and to prevent such ill ones as might ensue.

It was a particular Providence they took the first opportunity, for no sooner had they lest London, but Dr. Edward VVanner one of the Kings Physitians, and Unckle to Sir John, heard of it; and procur'd an Order to be sent to Dover from King and Council, for the stoping of Sir John and his Lady. This came not to the Mayor's Hand, till the Pacquet-boat was put off; so that all he could do, was to return Answer, that they were gone; believing Mr. Gascoin a Gentleman, who met them accidentally at Dover, and went over in the same Pacquet, to be Sir John; wherefore the Mayor signified, that he was sorry the Order came not time enough for him to stop them, as otherwise he would certainly have

done.

Dr. Vyarner upon the supposition that Sir Iohn with his whole Family was gone beyond-sea;

endeavour'd to secure his Estate, since he could not him; and therefore, Petition'd the King and Council, for a Grant of it, upon pretext to keep it out of the Josuits hands; who as he pretended had perswaded him out of his Estate, as well as Religion; and had been the Principal Authors of his rash undertaking, so imprudent a course of Life. The King, who lov'd not importunities of that kind, endeavour'd to put him off with a Jeft, telling him, If Sir John had a mind to make himself one of God Almighies Fools, he must have patience; and that if he would let him alone a little. be bimfelf would fiente neary of the courfe be had undertaken. But he still persisting to urge His Mas jesty, to prevent the ruin of a Family, that had always been faithful to him; the King bid him go to the Atturny General, and Order him in His Name, to do what the Law should direct; for the fecurity of the Estate.

But to show how far the Jesuits were from such a Design, as Dr. VVarner pretended. It will not be amils to resteet, how much Father Trayers, as we have said, dissuaded him from this undertaking, at his first proposal of it. And to insert here, what Sir Iehn VVarner affirms; Viz. That having in his Noviship a Scruple, that he comply'd not with our Saviours Counsel, Of giving all to the Poor, and following him: Unless after the Provision for his Children, he gave the Residue of his Estate to Pious Uses; especially that part of it, that herefore belong'd to an Ancient Abby, and therefore requir'd a Restitution to the Roman Catholic Church

Church, to which it formerly belong'd. Whereupon he consulted his Superiour, and proposing to him these doubts; he assur'd him; that no obligation of Conscience lay upon him, to dispose of it any other way, than he had already done, in giving it to his Brother; and that in the Circumstances he was in, it was more prudence, for him to do fo, than otherways; whereby he would but give occasion to many Clamours and disturbances, that would certainly follow, a different settlement. And besides added, that he might as freely Entail that part of the Estate, that formerly belong'd to an Abby, upon his Brother, as any other Land; it being his Ancestors by purchace; and the Pope having also by his Dispensation (sent into England by Cardinal Poole, in Time of Queen Maries Raign) made the Possession of such Revenues, lawful to all persons, even Catholics themselves; counselling them only to a greater liberality in Alms-giving, to obtain Gods bleffing, upon their Estates they enjoy'd by his Dispensation; and therefore he ought to have no farther Scruple in this Point. This Answer of his Superiour, freed him from all the before mention'd doubts: And ought to clear the Jesuits, of that unjust Censure they ly under of Covetuousness; when they refus'd such an offer, as was here made them.

Sir John finding his Unckle still busie in an earnest pursuit after his Estate; thô he was assur'd by his Counsel, that the settlement he had made, could not be Annul'd by any thing, less than an

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Act of Parliament; yet thought it better by api pearing, to putastop to his Unckles endeavours. than permit him, and his Brother to engage in a Law Sute; and thereby spend what he pretended to conserve, which would be prejudical to both. But Sir Thomas Hanmer being then in Town, he refolv'd first to go to him; and beforehand sent him a Note, to know whether a Visit would not be ungratful. Sir Thomas who believ'd him beyond-lea, feem'd overjoy'd at the fight of his Letter, that brought him the good news of his being still in England; and answer'd him, that he was ready to receive him with open Arms, and to Embrace him with the same tenderness as ever; as indeed he did: His Tears at their Meeting testifying, how great and Paternal an Affection he still had for him. Sir Thomas after a hearty expression of the continuance of his kindness, propos'd to him all the Arguments he could, to perswade him to lay aside his design, of parting with his Daughter, and betaking himself to a Religious State of Life. But perceiving Sir John to fix'd in his Refolutions, as that he found no hopes of perswading him to change them; he told him, He arould soon have greater cause than himself, to repent fuch an enterprize; and when 'twould be too late, find the Inconveniences, unto which he expos'd both himfelf, and his VVife. However, he would give him no cause to suspect he wanted that kindness for him, he had ever profess d; and therefore, tho he could easily have crost his design, he would not do it; but when the Chancellor offer'd him a Decree to take Poffesion of the Estate,

Estate, so long as he and his VVife should continue beyondsea; he absolutly refused it, rather than he would by accepting it, give him any cause of disquiet, or unkind thoughts of him. Sir Thomas also, seeming much concern'd for having taken such measures, as forc'd him out of Town the next Morning; told him, That he would not have left it to foon, had he known of his being in it. Sir 10hn beg'd leave to accompany him the first Days Journy; it being probably the last time, he should have the opportunity of enjoying his Company; which was granted with a great deal of satisfaction on both sides. The next Day Sir Thomas was very preffing to have Sir John go with him home, and to flay fo long there, as he design'd to remain in England. But he very gratfully refus'd the invitation, resolving to follow his Lady, as foon as he had put a stop to his Unckles pretentions, which requir'd his Presence at London.

The same Night' he return'd from accompanying Sir Thomas, he went to the nearest Tavern to his Unckles House in Covent-Garden; and sent 2 Messenger to let Dr. VVarner know, that a friend of his desir'd to speak with him there. When his Unckle came; he was so overjoy'd at the unexpected fight of Sir Iohn, or so confounded at what he had done, as he was not able to speak: So that Sir Iohn out of compassion, was forc'd to make that Apology for him, which he ought to have made himself; thanking him for the pains and trouble he had taken for the fecurity of the Estate (as he thought) thô there was no E 2 need

need of it; because he had settl'd it, as firmly as was possible by Law, upon his Brother; who (if he had consulted him) would have shown him the Deeds; wherefore, now he was affur'd of this from his own Mouth, he hop't that he would defift from giving himself or his Brother any farther trouble in this affair. He promis'd, he would, and was as good as his word; using no other endeavours afterwards, for getting the Estate into his Hands; which he saw was already in the Possession of Mr. Francis V Varner his

Nephew, the next Heir to it.

But to return to my Lady (from whom I have made this necessary digression to satisfie the Reader why Sir John did not accompany her) she took Shiping the 29th. of October, and landed at Dunkirck, the 3cth. where the no fooner arriv'd, but the went immediatly to the English Poor Clares, and was extreamly pleas'd with their Poor and Rigorous manner of living: She took the first opportunity of passing from thence by Water to Bruges, where she went to the English Monastry of the Order of St. Austin; and there met with one, whom God Almighty had not long before inspir'd, with an extraordinary Call to the Catholic Faith, as well as to a Religious course of Life; and who had given a very great example of courage and zeal in embracing both. This person was Mrs. Catherine Holland, Daughter to Sir Iohn Holland of suffelk, who by her own Reading, and her Mothers Pious example, who was a Catholic, (Almighty God's Grace also concurring)

was fo mov'd, to embrace the Catholic Religion, and a Religious State; as that without her Fathers knowledge, she went to Flanders, there to Consecrate her self wholy to Gods service; even before she was a Catholic, or admitted into the Roman Catholic Church. But as soon as she came to Bruges, she Reconcil'dher self, and took the Habit amongst the English Religious of the Order of St. Austin in that Town; Providence so ordering it, that the Duke of Norfolk should be there at the same time, who undertook, if her Father did not give her the ordinary Portion, requir'd by the Community at her Profession; that he would pay it: But her Father thinking this might reflect upon him, gave the Portion himself, and freely difcharg'd the Dukes engagement. After Mutual Congratulations with each other, not only for being Members of the True Church of Christ, but also for being call'd to the highest State of Perfection in it, the embracing his Counsels (which Mark of Sanctity feem'd wanting in the Protestant Church they had quitted) my Lady took leave to pursue her Journy towards Liege, and went the same Day to Gaunt; where she was very kindly receiv'd by the English Benedictine Dames : And there as well as at other Monastrys she pass'd, was much Edified at their chearful Conversation, and Religious Modesty; the very Air of their Countenances, evidencing that Interior Peace and comfort, which the World is not able to give; their Edifying Discourses also rekindled afresh her desiers of a Religious State; so that E 3 The

The hasten'd what she could to Liege, being in pain till she arriv'd at her Center; where she hop't to meet those healing Joys, which the distracted and thoughtful cares of a Secular Life could not afford. Thither she came on the 6th. of september, promising her self that happiness, she had so long in vain sought after.

The End of the First Book.



THE

LIFE

OFTHE

LADY WARNER.

In RELIGION, Sister CLARE of IESVS.

THE SECOND BOOK.

CHAP. I.

She takes the Habit at Liege amongst the English Nun's call'd Sepulchrines, of the Order of St. Austin.



H E Religious she design'd to go to, were of the Order of St. Austin, commonly call'd Sepulchrins, who Honor St. Iames the Apostle as their Founder; and by their Regularity

and Exact observance, had justly gain'd them-

felves so great a Reputation, both at home and abroad; as hereby they had obtain'd a very ample Foundation from the Prince of Liege, and so considerable affishance of others, as to Build themselves

a very fair and convenient Monastry.

But that which would have charm'd others. even at her first coming and enterance into the Monastry, gave little satisfaction to her; insomuch, that the same Night The arriv'd, in return to all those Cordial expressions of kindness, the Reverend Mother, and Religious shew'd her, and her Children; she declar'd, that she thought that was not the place, Almighty God had call'd her out of the World, to live in. So displeafing was it to her, to receive any Worldly fatisfaction, after the had made a Sacrifice of all those Earthly Comforts which God Almighty had before bestow'd upon her. However, out of submission to her Ghostly Father, she took the Schollars Habit, on the 20th. of September, the Feast of Our Lady's Presentation. fo great was her deference, before the receiv'd it, to the Religious; that where ever she met any of them, she us'd to prostrate her self, as a Mark of her profound respect towards them.

The time of her Schollarship, was partly taken up with the sollicitude, and care she had for Sir Iohn, who was still in England; partly with Pious thoughts how to set out and Adorn the Church. Upon which account she sent to Sir Iohn for some Pictures, Hangings, and other Rich Ornaments, she had left behind her in England; which

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The thought necessary for the beautifying the Church and Altar. Upon the 10th. of March Sir Iohn left London, and took with him all those things she Writ for, excepting the Pictures she desir'd of St. Iohn Baptist, St. Austin, St. Mary Magdalen and St. Terefa; Saints to whom . the was particularly Devoted from the time of her Conversion; for which Reason I Name them: He not being able to get them made time enough in England, for his departure; but procur'd them for her from Antwerp. After a Prosperous Journy, he arriv'd at VVatten in Flanders, the 20th. of March 1665, where he took the Novices Habit, of the Society of lesus, and the Name of Brother John Clare; which as foon as he had acquainted her with, she resolv'd also to follow her Ghostly Fathers Advice, in taking the Habit of her Order, upon St. Catherin's Day, the 30th. of April following; together with Sir John's Sifter, Mrs. Elizabeth VVarner. and his Kinswoman Mrs. Frances Skelton, who accompany'd her from England, My Lady took at her Cloathing the Name of Sister Teresa Clare; she having had, even whilft a Protestant, a very particular esteem of St. Terefa, upon the Reading her Life, which accidently fell into her hands.

Father Martha a Famous Preacher in the VValoon Province, of the Society of lefus; made her Cloathing Sermon: And did it after such a manner, as prov'd one of the greatest Mortifications, she had met with, since her leaving England. It happen'd not long before, that a Carmelite-Fryer, having quited his Habit and Religion also, to avoid

just Punishment, had taken Refuge in Holland; whereby he had given a great occasion of scandal at Liege: The Father to retrive that Honor, which he thought Religion might have loft, by fo foul an Action as this was; extol'd that which she had done (of quitting Herefie, and the World with such an Heroical Resolution) to such a hight, as gave her so great a confusion, that she was scarce able to continue in the Church: And most perceiv'd the Mortification she suffer'd, by the extraordinary Colour, which his Encomiums, and frequent Interrogation, whether what he faid was true? brought into her Face. But the happiness she felt at her Cloathiug, and the hopes The fed her felf with, of enjoying afterwards a secure and perfect repose, in the State of Life she had embrac'd; out-ballanc'd this present Mortification, and was too great to continue long, without some interruption.

One would have thought at this distance from England, in a Catholic Country, that there had been no fear of Persecution: Yet the Enemy found an opportunity of giving her an Alarum, and cause of great disturbance, even in this place

of Repose; which happen'd as follows.

There came a Person of Quality to Town, extreamly well attended; the first Visit she made, tho she profest her self a Protestant, was to the Monastry; where she desir'd to speak with my Lady VVarner; pretending a Message to her, from Sir Thomas Hanmer her Father: My Lady came to her her self, but (finding she brought no Letters from

from Sir Thomas, and that the refus'd to make any other declaration of her felf or Quality; than that having told him of her coming over, and that probably she should pass by Liege, he had desir'd her in his Name to give a Visit to his Daughter and Grand-children, whom she would find in an English Monastry, in that Town) excus'd her Childrens coming to her; thô the earnestly prest to see them: Fearing there might be a greater defign in this Vifit, than only kindness as the Lady pretended: Which that the might the more easily prevent; and at the fame time avoid the disturbance also, she found in her Soul, by the distraction she received from her Childrens presence; she resolv'd privatly to remove them to the Visulin's: And the Queen Mother of England having upon her Mothers account, (who as before related, had been Maid of Honor to Her Majesty,) express'd a kindness to my Lady on all occasions; she took the liberty of beseeching Her Majesty, that she would vouchsafe to take her Children under her Royal Protection; who where otherwise in great danger, either by futtlety or force, to be taken from her, and carried into England: And at the same time, she humbly Petition'd Her Majesty, to signifie to the Superiour of the Visulin's at Liege (where she had privatly plac'd her Children) her Gracious concern for them. Whereupon the Queen Wrote this following Letter, Translated out of the Original in French, Dated from Colombe July the 17th. 1666.

MOTHER,

Have heard with a great deal of fatisfaction, that the two Children of Sir John Warner, are at present at the Urlulin's, under your Tuition: Tho I do not doubt but you have all immaginable care of them; yet I cease not to recommend them to you; and defire you not to permit, that they be taken from your House, without Orders from their Father or Mother, who put them into your Hands; or from those Whom they shall order, to have care of them in their absence; and if it should happen, that any other, by any means should endeavour, to take them away from you, without consent of their Parents; not to permit it, without advertising me first of it: And as I assure my self you will not fail to do what I desire, as long as you shall be in that charge; so I make the same request to those that shall succeed you: Wherefore I befeech God, to take you into his Holy Protection.

HENRIETTA MARIA.

Tis suppos'd the News of this Letter, cross'd and dassh'd the design of the Person before mention'd; for soon after she return'd into England; but would never own, who she was; nor upon what account she came; more then is before Related: Thô during her stay at Liege, she made

several Visits to my Lady.

Having upon this occasion depriv'd her self of that Natural Satisfaction, the fight of her Children must necessarily give her; and at the same time freed her felf from that care and trouble. that accompany'd their presence; she resolv'd feriously to apply her self to Virtue, and to a Practice of the foundation of all Vertues, Humility. Wherefore, having a low Idea of her felf, and to stifle all Motions of Pride, and Selflove; she desir'd to be equal, or even inferior to the Lay-Sifters. Once openly declaring her Motive; saying, It was too great an Honor, for her to be a Servant to the Spouses of Christ. It was usual for her to be lost in time of Recreation, and the furest place to find her in, was in the Scullery, or in some such like humble and abject Office. Thus the forgot her Quality, fubmitting her self to the lowest Employments; taking more delight to be an abject in the House of God. than others can do in all forts of Worldly Honors and Satisfactions: Nor was the only defirous by these Exterior Actions, to Cloath her self. with this Virtue of Humility; but endeavour'd to imprint the same Interiorly in her Mind: For thô she was of a peircing Wit, and ripe Judgment,

ment, yet she would desire the Lay-Sisters to Instruct her; whilst the Fathers themselves, who had dealt with her, own'd, that they found her to be far above any of her Sex, that they had ever treated with. All these Actions were accompany'd with such a serenity of Mind, so sweet an affability, and with such Conformity to the Will of God, together with such a Love for that Virtue he practic'd, who bid us learn of him to be Meek and Humble; that she seem'd to be without the least constraint in the performance, of even the Humblest Offices, doing them, as if they had been natural to her; and as if she had all her Life time been brought up in them.

CHAP. II.

How she came to be call'd to a more Rigorous State of Life, or to a stricter Order.

I happen'd upon occasions, that she was now and then call'd to the Grate; many finding (especially a Canon of St. Lambert) great advantages by the Visits they made her; which were always spent in Pious Discourses: That which others would have look't upon, as no great hindrance to Recollection; she took so much to heart, that she was resolv'd to break of all Commerce with Creatures; that her Conversation

versation might wholy be with her Creator; and thô she obey'd chearfully the Reverend Mother in going to the Grate; yet she fail'd not to complain to her Ghostly Father, that she found by experience, that all Conversation which was not with God, left behind it a certain bitterness, and heaviness of heart: That she thought The was call'd to a more strict retreat and concealment, where nothing might draw upon her the praises, or admiration of others; in which solitude The did not Question, but to find a greater liberty, to give scope to her fervor; and thereby, to tast more liberally the sweetness of Divine Union; and to exercise with more freedom, the Mortifications of an Austere Life; which her present State did neither require, or even permit. She was so Enamour'd with these sentiments of Austerity and Solitude; and so great was her fervor, that prostrating her self upon her Knees, she beg'd of him in the presence of the Blessed Sacrament, that he would give her leave at least, to make a Vow never more to go to the Grate, whilft she stay'd there; and in the mean time earnestly Pray'd him to offer up some Devotions to Almighty God for her, to know what was his Divine Will concerning her removal: She desiring nothing but what she thought was most pleasing He told her the inconveniencies, that would follow fuch a Vow, and promis'd her that he would particularly beg of Almighty God, to give him light how to direct her; he bid her to have a great confidence in God, and rest affur'd

present.

Some there were, who judging her Confessarious might too far comply, with her inclination to Solitude and Mortification, and thereby also second her intention of a change; did forbid him any more to Visit her; hoping if it were so, that his absence might moderate these desires, which probably, he by too great a condescention, might have augmented. But the extreamly resented his absence; and the more, because she found, he was blam'd, for Counselling her to do, what he had diffuaded her from; and therefore, suffer'd in the Opinions of others, upon her account: This went nearer to her, than what she suffer'd her self; and to take away this misunder fanding; she importun'd the Reverend Mother, that the Father might once more come to her; whose Counsel was wholy necessary, before the could make a final determination what to do! In the mean time, in the middle of these continual conflicts, and agitations of Mind, she fuffer'd a kind of Martyrdom. At his return, he fo efficaciously answer'd all her Objections, for her removal, and so clearly convinc'd her, that it was Gods Will she should stay and settle there; that she began to think of continuing, and making her Vows; but withal told him, that the chief

Wherher

shief Motive that made her fix upon this Resolution, was, that she might be no hindrance to Sir John (now Brother Clare) to make his; imagining, that if the same desires of removal, remain'd after her Profession; the Church would give her liberty, of entring a stricter Order; which she could as well do, two or three Years after, as then. Whereupon he reply'd, that thô the Church could indeed give such a permission; yet it would never grant it, upon account of feveral great, and general inconveniencies, that would accompany fuch a removal; which the good of a particular person, thô very great, could never recompence. Wherefore, if she ever resolved to quit the Order she was in, she must do it before she made her Vows, or not at all: And therefore desir'd her, seriously to recommend the matter to God in her Prayers, as he would also do in his.

Whilst she was thus making her fervent Petitions, before the Holy Sacrament of the Altar, to beg light from Heaven, how she might serve her Spouse upon Earth; on a suddain; she saw a Stream of fresh Glaring light, come from the Blessed Sacrament towards her; from which she felt such an Interior joy in her Soul; that the Mistress of the Novices, then kneeling by, perceiv'd a change in her countenance; and asked what might be the cause of so sensible an alteration, as the perceiv'd in her? She would gladly have conceal'd this, if Obedience would have suffer'd her; but that prevailing, she told the reason of it.

Whether this favor was to confirm her in the Mystery of the Real Presence (the doubt of which gave the first occasion of her Conversion) or to ftrengthen her in the defire of folitude and fuffering; none but God, who bestow'd it, knows; but after this The still persisted with more earnestness, than before, to gain her Ghostly Father's confent, for her removal to a stricter Order; where the might be unknown: She was more and more perswaded that her design was no illusion; seeing The found, that the manner of her Conversion, and her resolution of embracing a Religious State, having taking Air abroad; both Religious, as well as Seculars shew'd upon that account, a great esteem and admiration of her: Which she thought no small hinderance to her Perfection. And having heard, that the Carthufianesses (besides the constant rigour they live in) are never permitted after their entrance, either to receive a Visit, or Letter from any friend; the earnestly beg'd of her Confessarius to use his endeavours, for her Admission amongst them, without discovering her Quality or Condition; that then she might enjoy that happiness, which she only desir'd in this World, Viz. A conflant Communication with God, without the interruption, or conversation of friends. This retreat was still the joyful Object of her Mind, where absconding, she might attend to the exercises of an Interior Life, and Evangelical Perfection: And understanding, that those that were not Virgins, could not enjoy amongst them, the Priviledge of being Superior, or of bearing

bearing any other Office; she hop't by becoming a Member of such a Community; to see her self the least, and last of a Religious House: In expectation of which happiness, she extreamly comforted her self. These kind of thoughts had so possessed her Soul, that she could never enjoy her self whilst she stay'd at Liege; and hence it was, that the respect and civility shewed her by the Religious, was so great a Mortification to her.

Her Ghostly Father Communicating her defires to the Prior of the Carthufians at Liege, then going to a General Chapter of the Order, had gain'd a promise of his best assistance, for the obtaining her wishes; and in the mean time, she Wrote to Brother Clare, to defire him to give her leave to enter amongst the Carthusianesses : And that she might not put any obstacle to his designs, nor hinder his proceeding in them; the inclos'd this following Act of Renunciation, which the thought would have been sufficient to Legalize his Profession; without her making of hers. The General of the socity of lesus, at the request of his Superiors, unknown to him, having difpens'd with the Second Year of his Novilhip; that her Year of Probation being ended; she might make her Profession, and he at the same time, might be able also to make his.

Do here in the Sacred Presence of Almighty God, offering my self intirely to him, Renounce all Right whatever I have to you, and do here Solemnly Vow perpetual Chastity to him: And do promise you before God and his Angels; that with the assistance of his Holy Grace, I will Live and Die in Religion; and will immediatly, when I go from hence, put my self under the Obedience, of another Monastry of Inclosure: This I again confirm, beging of his Divine Majesty, to accept of me; and in Sign that I will never Revoke it, I subscribe my Name,

TREVOR WARNER.
In Religion.
TERESA CLARE.

Brother

Brother Clare having receiv'd the Letter, with the Contents before mention'd, and also with the foresaid Renunciation; with consent of his Superiors, resolved to go to Liege: Finding it impossible to give her that satisfaction by Letters, which he hop'd his presence might do. He arriv'd the 4th. of Iune at Tongers, four Leagues distant from that City; where, there being a Monastry of the same Order, as well as a House of the society, he thought they might meet, with less noise, than they could do at Liege. But she instead of coming thither, sent her Confessarius to excuse her not coming, and to perswade him to return to VVatten: Telling him, That his coming to Liege would persuade all People, that it was to invite her back to the Voorld; especially, when shortly after, they faw that she left the Monastry (which she defign'd to do, as foon as she had obtain'd her admittance among the Carthufianeffes) and beg'd of him, not to hinder this her design. Yet he notwithstanding (by the Advice of the Superior of Tongers) resolv'd to go to Liege; the Rector of that place, having before invited him; where also he might have his Advice, about what future Measures he had best to The Rector Counsel'd him to Vitit her in the Monastry, whether he went; but she would not be seen, nor speak with him, even at the Grate without a Companion with her: Alleadging, that this precaution, was to prevent such Discourses, as the had before intimated would otherwise be rais'd. upon their meeting. Brother Iohn Clare was very well tatisfied herewith; but at length told her, He could F 3. never

never give her his consent, to go to the place she had pitch'd upon; because he could never be assur'd, whether she was content, or satisfied in it; and without that assurance, he could neither make his Profession, nor permit her to make hers; because she could neither speak with any one, nor send to, nor receive from any one a Letter; nor transmit her Mind to him, if any dissatisfaction

should bappen to her.

Thô this reason did not sully satisfie her; yet the absolute resusal, which she received from the General Chapter (which declared, that none but Virgins could be received into that Order; and that she was mis-informed, if she heard that any other might be so, upon any account whatever) caused her to lay aside all thoughts, at least of entring among the Carthusianesses; but took not away her Resolution, of going to a stricter Order: And thô she could not resolve whether to go; yet she had absolutly sixt her resolution, of leaving the Monastry where she was; to give more scope to Mortification, to which she found her self very efficaciously moved.

CHAP. III.

How she resolves to enter amongst the Poor Clares. Her departure and journy from Liege, and her arrival at Graveling.

Rother Clare finding her fixt upon a removal, D and having acquaintance at the Poor Clares at Graveling; which was the first Order, that she had feen in these Countries, and then feem'd to like it very much; hop't the proposal of her going thither, might take effect; if the would not fray where the was: He being destrous, that the should rather be amongst those of her own Nation. than Strangers; fince frequent examples have shew'd, how easily the Enemy raises jealousies, and disgusts, in those that enter among Externs. For this reason he procur'd a Book of the Rules of St. Clare, which he gave her to Read; and desir'd her, for his comfort and satisfaction (if the lik'd the Rules which the would find tigorous enough) rather to make choise of that place to go to, than any other. She promis'd to Read them, and was so taken with them, that the resolved, if her Ghostly Father approved of it, immediatly to betake her felf to that course of Life: Which was a great subject of joy to Brother Clare; thô on the other fide, it was a great trouble

trouble to him, to find that his Sister and Kinf-woman; who had enter'd with her, resolv'd to take the same course: For he sear'd, that it might be a prejudice to the Monastry they lest; which had been extraordinary kind to them. Since the World, which is too apt to censure, might think, that three Religious going away together, could not but have some Motive of disgust, or dissike to the place; and did not purely leave it, out of a desire to serve God, in a stricter and more austere Order.

He therefore, oppos'd his Sisters and Kinfwomans going, and had just reason to disswade his Sifter; because her Constitution was so weak, afid her health fo impair'd; that the Doctors would not permit her, even to comply with the Church-precept, in keeping her fast in Lent: Whereas, in the place she designed to go to, the must keep the Lenten Fast as long as The liv'd. He told her therefore, That this defire of hors could not be good; it being too presumptuous, and inconsiderate; to expect, that God should work a Miracle, for the Catisfying of her own humor: Especially, when in doing to, she went against the Advice of those, whom he had substituted in his place, to direct her : That it mas an ordinary Artifice of the Malignant Spirit, under pretence of a specious and plausible good, to draw several out of the way, God hadplac'd them in: This Discourse so sensibly afflicted her, that she fell a weeping; faying, That she was fure, that God had call'd her to a fricter Order, and that his Power and Grace, was always proportionable to his Call. The Reverend Mother

Mother and the Religious, finding them so earnest to go, upon so good and solid Motives; were so kind, as to second their Requests; and prevail'd with Brother Clare for their removal. This then being the good essect of Brother Clare's Journy to Liege; he resolv'd to hasten back to VVatten; to dispatch all things necessary for their Admittance at Graveling, that they might the sooner be able to follow him.

Amongst other Discourses, which Brother Clare had with Sifter Teresa Clare, the thanked him extreamly for the favor of a Letter, which he had procur'd her, from Father Philip Marini; a Missioner that came from China to England, and other parts of Europe; to gain Companions to Labor with him in that large Vinyard: With whom Brother Clare coming acquainted (whilft after her departure he stay'd at London) obtain'd from him a Letter of encouragment to her; which being from fo Apostolical a Man (who had spent many Years in the hard and dangerous Mission of China, not only exposing his Life, during those great Persecutions, that happen'd, whilst he was there; but also, in taking so long and dangerous a Journy for the procuring help for those many Souls, that he had hopes to reduce by their affistance, to the true Faith) and as she also profest, having given her so inexplicable a comfort in her undertaking, I thought worth your purusal, as it is Translated out of Italian, in which Language it was Writ.

May the Grace and Love of Iesus Christ, increase in our Souls to Gods greater Glory. Writing to a perfon of your Merit, I ought to do it in · fuch a manner, as may give you an af-· lurance of the reward of that Eternal happiness, which you will certainly gain; not by running, but flying from the Liberty of the World, to the narrow confinement of a Cloyster: Thrice happy are you, that have so great an assurance of · Heaven, by so Noble and Generous a for-'laking of all pleasures upon Earth; the better to embrace, what the World flies from, the Cross of Christ: Following hereby, St. Terefa's admirable Lesson, Either to fuffer, or die for lesus. This is that Jewel, which the wife Marchant gave all he had to purchase; and did not repent his bargain: And tho he became Poor in the Eyes of the World; yet he recover'd his 'loss, by purchasing a Good, which was of greater value, than all other Goods: 'How happy then, is the Renunciation of that Biested Soul, which leaving all look eth nothing; still finding all, in the Poverty of lesus? The Apostles Patrimony, 'after they had forsaken their Parents, Friends.

The Life of the Lady WARNER. 91 Friends, and all they had, was a pure nothing; which put into the Hands of · Iesus, as St. Gregory saith excellently well, fo multiply'd, as to become all things; · Totum reliquit qui sibi nil retinuit; He · left all, who retain'd nothing to himseif. Behold therefore, the nothing, which the Apostles reserv'd, but this nothing put into the Hands of lesis, grew to the highe of that Glory, to which they were call'd. 'At this Day (fo many Ages after their 'departure out of the World) we proclaim their Dignity, and give them greater Titles; than ever the Ambition of Monarchs could Usurpe. I would fay more of this subject, but time will not give me leave; therefore, to fend you my Opi-'nion about leaving the World, my sentiment is; that it is not sufficient to go out of it, to live in Religion; unless we bid fadieu to , and renounce all things, that 'are united to it. The difference between 'those who leave, and renounce is this: 'He that leaves, can return to the thing he left, but he that renounceth, loofeth the Dominion, over what he renounces; 'in the same manner, as a Man does his

Right, to what he has Sold. This was

that which our Saviour faid to the Young

Man ; Vade , vende omnia que habes ; veni, & sequere me; go, Sell all you have, come, and follow me; which words agree with those others; Nist quis renuncia-verit omnibus, qua possidet, non potest meus esse Discipulus; Vnless one, renounce all things he Possesseth, he cannot be my Difsciple. What therefore is it to be a Difsciple of Christ? 'Tis to have Christ for our Mafter, Father, Spouse, Lord, God, and All. But what need I Write after Sthis manner to you? Who I know practice better things than I can suggest. Wherefore, I Write not, to give you inftruction, but to praise your Generosity; by which you have not only left the World, with your Body; but with your · Soul alfo, have renounc'd all it's Vanities; and every thing that relates to it. Heaven preferve you by it's Holy Grace, in your good Resolutions till Death: Pray for me your Poorest Servant, in our Lord.

Of the Society of lesus.

She own'd, that this Letter, and the Converfation which she sometimes had, with two great Servants of God (one an Augustin Fryer, who had receiv'd fuch extraordinary and Celestial favors, that he was even forbidden to Celebrate in public; having feveral times been Elevated in time of Mass; to the astonishment of the beholders. The other was a Secular Gentleman, call'd Mr. Ruisson, whom we shall afterwards have an occasion to speak of) had been of very great advantage to her, in her Spiritual progress in Virtue: And as the Contents of this Letter were truly Pious; so were their Discourses, of nothing but of God. They speaking of Heavenly things, so feelingly, that she was wholy transported with their Conversation, and encourag'd by their Discourse, to seek Retirement and Mortification, as the best means to find God: Especially by the Augustin: Who for many Years, with the leave of his Superior, had liv'd only upon Bread and Water; together with such Raw Roots, and Herbs, as came out o their Garden.

Upon Brother Clare's going away, Sister Teresa Clare, desir'd him to send some particular conveniency for their Journy, together with a Priest, that might accompany them; thereby to avoid the trouble of all sorts of People, which is unavoidable in the common way of Traveling. Wherefore, as soon as he return'd to VVatten, he obtain'd of Father Richard Barton, then Rector of St. Omers, leave for Mr. Edward Hall (then a

Secular

Secular Prieft, now of the Society of lesus) to conduct her, his Sifter, and Kinswoman, from Liege: Where, as foon as Mr. Hall arriv'd, she halten'd to begin her Journy, and obtain'd leave of the Reverend Mother, and Community, that The, and her two Companions, might keep their Religious Habits; till they should change them for that of another Order: Affuring them, that it was not for want of any Edification, or good Example in their House, that they remov'd to another; but to comply with those impulses. which they had receiv'd from God; to serve him in a stricter way of living; for which those Principles and Rudiments of Religious observance, which they had receiv'd there, had dispos'd them, They began their Journy the 24th. of July, leaving her Children at the Vrfulins, where the had before fettl'd them.

Before her departure, give me leave to prefent you, with the Character Father 10hn Manners, of the Society of Iesus, her Ghostly Father, gave of her; to whose Counsel she always gave a very great deserence, and never fail'd candidly to disclose unto him, her inward state and condition: Whereby you will see, how much she improved in all fort of Virtues, the short time she staid at Liege: Which I Transcribe out of a Letter he Writ to a friend of hers, after her Death.

THe sharpness of her Wit, and the Solidity of her Judgment, ferv'd her as most fit Instruments, to Contemn the World and Contemplate God. Her Judgment taught her to discry how vain a thing it is, and how much beneath those are call'd to Gods service, to attend or care for any thing; but the promotion of his Honor. From hence Sprung in Sister Teresa Clare, an immense defire, to be as intirely separated from the World in Body; as she was resolv'd to 'leave it in Mind. Her Will ferv'd her only to promote Piety; she was never weary of Spiritual Discourses; and fed her Soul with extraordinary contentment, whenever matters of Devotion were hand-'led: But out of pretence of being young 'in Faith, the very humbly and earnestly 'desir'd to be Instructed; and her Queries were commonly about the highest Points of Faith; altho even her Speculative Questions, tended still more to move affection, than satisfie curiosity: And not-withstanding these were matter of her Prayer, yet they ferv'd as bare proposals : For the Will had always the greatest Thare in them. By little, and little, she grew

of The Life of the Lady WARNER.

grew so inflam'd with the Love of God,

that she car'd to hear of nothing, but what increas'd this fire. My chiefest

labor was to moderate her fervor, and

'asswage her hear, in all which I found her most Humble and Obedient; she

professing to me, that when she knew

God's Will, she would spare no labor to

put it in Execution. It is hardly cre-

dible, how excessively great her desire to suffer for God was, and with what Cou-

rage she encounter'd, even the greatest

dithoulties. I was half terrified, to lee

ther strugle with Nature, for the Mastry;

'and comforted, to see how resolv'd she was, not to yield an Inch; yet she did

chearfully let go her hold, when it was

'judg'd fit for her to relax. I confes,

that my infight in sublime matters is very dimm, and was very unfit to manage

her Soul, that was continually Mounting

on High. I bless the Divine Goodness,

that did me the favor, to let me treat with a Person, so truly Spiritual. Thus he. And her Mistress of Novices, added these particulars

to the same person, concerning her, That Sifter Clare having liv'd in that Community above a Year and an half, she

was never known by any one to fail in any Religious Duty, never heard to speak an unnecessary word, or found guilty of the least imperfection.

It would be too tedious to fet down a partis cular Diary of their Journy. I shall therefore; only in short give you such an account, as Father Hall, a Person of known Virtue and Prudence; gave of it; in his own words. "Sifter Terefa all "along her Journy, and the rest with her, thô "it was extreamly hot, and their Religious Haz "bits incommoded them very much; yet "never fail'd to perform their Duties, as if they "had been in a Monastry. She and her Com-"panions for the most part Sung their Office all "along the way; the rigorously abstain'd from eating Flesh, and was resolved, as far as I "would permit her, to live up to the Rule of "the Poor Clares. When the was worst treated; "The was most content, and the difficulties of "her Journy seem'd a pleasure to her; because "they gave her an occasion of Mortification: "Coming to Sicham, a place of great Devotion to our Lady, of which the Fathers of the Ora-" tory have care, where several considerable Mira-"cles had been wrought by her Intercession; "The, notwithstanding so tedious a Journy, "would go to the Church, even before the took "any refreshment. Where to my wonder and " shame (not being able to follow her Example) " she kneel'd two full hours, without any motion "of her Body: She Communicated at the same "place the next Day, and spent most part of "the Morning upon her Knees: Every Day she "came to Confession; and every other Day she "Communicated. An Oratorian Father, who ec cafually

"cafually joyn'd himself to us in our Journy, " was fo Edified with her Carriage and Difeourle, " that at parting, he declar'd to me; That he was " not only affur'd, she was a Perfen of Quality, but a saint alfo. Nor was her Discourse only Spiritual, whish the Oratorian was with us; but it " lafted all along our Journy : Except only, when "The Sting the Divine Office, or Read a Spiri-"tual Book; for the had an excellent French "Book with her, which the turn'd into fo good English, for the benefit of her Companions: "that I verily thought, it had been in that Lan-"guage, she Reading it so currently, and without the least stop, or hesitation; till such time stas accidentally taking it up to Read, to my aftoniframent I found it French. Her defire of " Mortification and Austerity in her Journy was "extraordinary; and if I had permitted her to "certainly have prejudic'd her health. At length "he concludes: Whatever I observ'd in any " Saints Life, that was great, and good; Ithink "truly I faw it Coppy'd out exactly in Sister "Clare. Her patience and refignation to Gods "Will, in all the dissasters of the Journy (which "were not a few) her Humility and Charity to her Companions, and her Obedience to "me, were admirable; and manifested the true . Spirit of God in her Soul. It was my good * Fortune, thô unworthy of it, to be her Con-" fessor this little time; and I am oblig'd to "thank God as long as I live, for conferring se fuch

"fuch a favor upon me. Indeed, whilft I was
"in her Company, I thought my felf in a Re"ligious House! She never omitting any of her
"Conventual Observances, as before faid, but
"constantly keeping the same distribution of time
"for all her Actions, as if she had been in the
"strictest Inclosure.

Being arriv'd at St. Omers, Father Mithael Kinsman came thither from Waten, to meet and conduct her, from thence to Graveling; where he was then Director, or extraordinary Confessor. Here she, together with her Sister and Kinswoman, receiv'd the Bishop's Benediction, and his permission also to Enter at Graveling. As they pass'd thither, they Din'd at Watten, where Brother Clare was then a Novice; who on purpose absented himself, having beforehand agreed with her to do fo. From thence the arriv'd at Graveling, betwirt Eight and Nine a Clock at Night, the Third of August: 'Twas design'd that fhe should be Cloath'd, at her first arrival at the Monastry; but coming so late, the Ceremony was defer'd till next Morning. Perhaps Providence so order'd it, to give her an occasion of entring upon that course of Life, with a greater Act of Mortification, the better to prepare her self for it, than otherwise she would have had; which a Servant of the Monastry discover'd. One may easily imagine how weary she was, after the fatigues of so long and tiresome a Journy; and without doubt her tender and delicate Body must necessarily have been much weaken'd, and her Arength

frength almost exhausted, by the heat of the wear ther, the heaviness of her Habit, and the practice of fuch Austerity, as the had obtain'd leave for upon the way; yet she would not accept of those Poor preparations, and conveniencies, which were provided by the Poor Clares, for her repose: For as foon as the thought all were retir'd, the forfook her Bed, and lay all Night upon the bare Boards, denying that ease and solace to her wearied Limbs, which they feem'd indispensably to require; and which such a Lodging as she left might have afforded. But not content with this, the Servant heard her take a long and tharp Discipline, suteable to her fervor, and (as I suppose) to dispose her self the better, for such a Life of Mortification, as the next Day she was to undertake.

The next Morning, she and her two Companions were privatly Cloath'd, changing only one Religious Habit for another: For she would by no means admit of any public Ceremony this time; because the confusion, which she had receiv'd at her Cloathing at Liege, was yet too fresh in her Memory. Providence at their Cloathing gave them such Names, as shew'd their united desires, and endeavours to attain to the hight of Perfection. My Lady VVarner had given her the Name of Clare of lesus, Mrs. Elizabeth VVarner her Sister-in-law Mary Clare, and Mrs. Frances skelton her Kinswoman, that of Frances 10seph.

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sister Clare of Jesus begins her Noviat Graveling ; her Humility , Zeal , Courage, chearfulness, and blind Obedience, in this her new enterprize.

C Ister Clare of Tosses enters upon her Second D Noviship, with no less fervor, than chearfulness, and with far more contentment than she had done the first. The Austerity and fervor of the Religious, together with their constant alacrity, animated her with a new Spirit of Devotion; and their frequent Spiritual Discourses, gave her Soul it's desir'd food. That neatness joyn'd with extream Poverty, which they practis'd, was an extraordinary comfort to her; and gave her great encouragment in her new, thô hard enterprize. She now refolv'd to lay a folid foundation of Virtue, and to acquire a perfect knowledge of her felf, by a felf-denyal. The Industry which she shew'd, in seeking low and abject Offices, sufficiently declar'd her great Humility: And lest that respect and kindness, which the good Religious at Liege paid her, should be renew'd here; she beg'd to be looked upon, and imploy'd, as the last in the House. And tho soon G 3 afrer

after her Cloathing, the Plague broak out in Graveling, yet it was no manner of discouragment to her; for she still maintain'd the same evenness of temper, and all her actions were done with the same vigor and diligence as before: And lest Brother Clase should be concern'd for that, which did not in the least trouble her, she desir'd leave to Write to him; which she did as sollows.

Dear Brother Clare.

T is by Obedience, that I now Write, to offure you of all our beulths. I befeech you joyn with us in thanking God Almighty, for his wonderful preservation of us. I have not receiv'd by change of Habit, or any thing elfe the least cold, or diftemper, God can firengthen when, and Dohene he pleases. I desire you for his fake not to let that Charitable concernment you have for me, canfe the least trouble; since I affure you, that as to health, I was never bester; and for contentment of Mind, ! now enjoy that, by God's great Mercy, which I never was acquainted with before, in my whole Life. The least fear of the Sickness never yet feis'd me ; however, Pray for me, that I may be well prepar'd to receive it, and then it shall be most welcome to me: But here are too many great Serpants of God, to fear any danger AMIONE.

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among them, against which they make so many
good Prayers. I need not tell you, that I Pray
for you, since you have obliged me to do
it by Obedience; and I engage you to do it
for me by Charity: By the practice of which
two Virtues, I hope we shall one Day meet,
where we shall never any more part.

From Graveling August 12. 1666.

Your unworthy Sifter in Christ,

CLARE of JESUS.

One clause of the foresaid Letter (wherein Sifter Clare faith, That she had no cause to fear any thing, against which so many Servants of God Pray'd so much) gives me an occasion to make a short digression; which I the more willingly take, because I am sure it will be to the Readers satisfaction: The I fear 'twill be displeasing to the persons it relates to, to whom I know nothing is fo Mortifying as a Relation of what redounds to their praise; yet I hope they will pardon me, fince the passage it self, tends so much to God's Honor and Glory. Whilst the Plague raged at Graveling, one of the Religious fell Sick, with all the Symptoms of that dangerous distemper. A Sister whose Office it was, to attend the Sick, came to Mother Abbes, and desir'd, that she might be remov'd out of the Common Infirmary; GA for

for fear of infecting others. Mother Abbess reply'd, That there was no need to remove her, and that she might flay where she was, without any damage to the reft. But the Zeal which this good Sifter had in her Office, mov'd her to urge it the second time, which Mother Abbess refus'd as before; yet so great were the Sisters importunities, as at last to extort this extraordinary Reply from the Abbess: Good Sifter be not afraid, for if our Bleffed Lady be in Heaven, none of my Religious shall take any harm from this infection. She as well as all that heard it. received this Answer with astonishment; and tho they found it afterwards true, yet they could never tell from whence their Abbes receiv'd such an affurance, as the here exprest, till after her Death; when her Confessor told them, that when the Plague began, our Bleffed Lady appeared to her, with all her Religious under her Mantle; affuring her, that the would protect and preferve. them from the Plague. The Reader would not wonder at the Relation of this Passage, had he been acquainted with the extraordinary Sanctity of Mother Taylor, the foresaid Abbes; but what I shall have hereafter an occasion to relate of her, will give him fuch a knowledge of her Piety, and confidence in God, that he will not think it strange he should reward it with fo tingular a favor.

But to return to take a view of the Example of the Novices Humility. She was never heard to say any thing in her own defence, whereby the might extenuate, or excuse any impersection; but

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The Life of the Lady WARNER. 105 but was still ready to own, and take any fault upon her, even where there was none. Her Modesty would never suffer her to admit of any sommendation from others; nor her Humility from her felf; Thô she was often put upon such Discourses, as would inevitably have forced another to it. When by Holy Obedience the was defir'd to speak of her Conversion, the was fo far from Attributing any thing of it to her felf, that the would wave all her own endeavours and attempts; and strive to perswade them, that it totally proceeded from the good Counfel and Example of others: Nor would the ever speak of her Family, of any paffage in the World, of Brother Clare, or her Children, even when a fit occasion was offer'd, unless the was Commanded; and then with fo much neglect and contempt of her felf, as created an esteem, and wonder in those that heard her. Her carriage was most submissive and respectful to her Superiors, very affable and civil to her equals, and fo obliging to inferiors, as if they had been above her; and that the had ow'd a deference and obligation to them. Many were her inventions to procure her own confusion. Her ingenious Humility would make her find a fault in her felf, when there was none, and be glad of any occasion, that might give her a subject of Mortification.

When such kind of inventions fail'd her, she cast about to be put upon some humble and abject Office, and would strive to have it no less laborious,

laborious, than humble; yet shew'd no less promptitude of Obedience in leaving the fame employment, when the was found in it, and defir'd to do fo. She was a great lover of those things, which carry repugnance to fense, never thewing the least appearance of aversion; but was as composed and recollected in doing them, as if the had been at her Prayer, or any other Spiritual Duty. On all other occasions the carried the same Spiritof Humility, and Gravity along with her, beging that the might by no means be exempted, from any thing that was to be done in the Communiny. She was very often us'd to fay with great affication, That nothing bowever inconsiderable it was, mucht sobe counted little, which is capable of pleafing or difficating God.

All these Humiliations were performed, with an entire submission to her Superiors Orders: She always lookt upon Obedience as a faithful Guide, that could never missead; or as an Oracle, which never deceived; and as the distinctive Mark, and Character of solid Devotion. Wherefore she never consulted her own thoughts, or followed the heat of her own fervor, without consulting those, whom she reverenced as the Representatives, or Vice-gerents of God. Thô these Examples of her Humility were signal; yet, methinks, they were transcended by the following

instances of her Obedience.

Her chief endeavours were not only to execute what was Commanded, but wholy to conform her Will, to the Will of her Superior. This

The

was the Teft by which the try dall her actions: The Voice or least Sign of a Superior was sufficient to make her break of the Letter just begun, to quit any employment, as if the never had enter'd upon it. The least Rule or Ceremony, seem'd great in her Eyes, not confidering fo much what was Commanded, as by whom. This readiness in obeying was attended with a wonderful simplicity, the more remarkable; because as God had given her a ripe and solid Judgment, so the by a constant Sacrifice, had so Captivated her own tense and opinion, that the arriv'd at the highest degree of Obedience, call'd that of the Understanding. There are so many fingular passages of this kind in her Life, and so many undeniable proofs of this Virtue, that it would be no little injury done to this Holy Perfon, not to fet down some of them.

It is a custom amongst the Religious, who are profess'd, to have their black Vails new Dyed, once a Year; and all being order'd to give out their Vails for that purpose, she with a Religious simplicity puts hers, tho White (as all those of the Novices are) amongst the rest; such was her blind Obedience, and so exact was her endeavour to interpret and execute her Superiors Commands, according to the Letter. Another time Mother Abbess and she being in private together, the former was on a suddain call'd away, upon some urgent business to the Speakhouse; who designing to return presently, bid her stay there till she came back: But the business she went about, so took up her thoughts, that

the forgot her Command to the Novice, and return'd no more: This Obedient Soul stay'd here four Hours; and thô in the mean time the Bells Rung to feveral Conventual Observances: yet the remain'd fixt to the place, where Obedience left her; and had continued longer, if the Miftress of the Novices, at last missing her, had not call'd her away. What follows is yet more furprizing, These Nums lye constantly in their Habits, and are therefore in the beginning not accustom'd to the way of covering themselves, when they go to Bed; the Mistress therefore, out of a desire to give her a particular affiftance, knowing how much her render. Complexion requir'd it, bidher not cover her self, till she came to do it; which the forgetting, they that call'd her in the Morning, wondering to fee her lye without a Coverlet in that cold Seafon, told her Mistress of it; which put her in mind of her own forgetfulness, and gave her a knowledge of the Novices blind Obedience ft , slowing 11.01 16

There also happen'd another time, that a Sermon was Preached at a Cloathing upon this Text; Nigrasumsed sormosa; I am black but comely; from which the Preacher took occasion to exhort the Spouse, that was to take the Habit, to Humility; expressing how they were to make themselves black to the Eyes of the World, to become more fair in the sight of God: The Religious sometime after speaking of this passage, Mother Abbess jestingly said to Sister Clare, You also sister Clare must black your self; the presently after, took occasion to so

out

out into the Kitching, where she black'd her Face and Hands all over, with the Soot of the Chimney, and return'd again to the place of Recreation, with that Modesty and chearful Gravity, as if nothing had happen'd. This sight, instead of exciting Laughter in those that were present, mov'd them to Tears, to see what an humble Sacrifice, she had made of her self to blind Obedience.

CHAP. V.

Her Interior and Exterior Mortification, her fingular Devotion to the Blessed Sacrament, her Medesty and Recollection.

TIs no wonder, she arrived to such a pitch of this simplicity, since even at her sirst coming to Religion, among other practices of Virtue, which she enjoyn'd her self; this was one, she noted in her Book of good purposes: By the assistance of God's Grace, I will endeavour at least Ten times a Day to contradict my own VVill and sudgment, and willingly take all occasions which the Divine Providence shall give me of doing it. So that without doubt, she took all those accidental occasions given her of contradicting her own Judgment, as sent her by the Hand of Divine Providence.

Not were her Mortifications less than her Obedience , there was care taken kaft fhe should exceed in the Macerations of her tender and delicate Body, which the would have treated with the greatest rigor, if leave had been granted her. To see her at Meals, was enough to have mov'd one to Devotion; her Modesty, and Composure of Body; her Attention to the Reader; her Moderation in Eating and Drinking drew all Eyes upon her; thô she seem'd to have none of her own; attending wholy to the Interior Presence of God; thereby making the most ordinary Actions Meritorious. But this constant Self-denyal, and search of her greatest Mortification in all things; had by degrees to dryed up her radical moisture, that she suffer'd a continual Thirst; which out of Love to Mortification she would not endeavour to quench even at Meals, and would never Drink between them, thô with leave, the Rule, permits it. But we need not wonder from whence such an exact compliance with all these foresaid Virtues proceeded; fince they had fuch an Origin, as she her felf own'd to a Sifter; who asking her, How she could be so exact in all things ? She reply'd, How can we be otherwise, when in all things me behold God? This celestial Answer mov'd her to ask another Question; Viz. VVhat she would do if she were told, that she should Die mithin half an hour? She Answer'd, That she would neither change the plats, nor the action, that Holy Obedience bad fet ber about; because she knew that in doing it, she perfermed Geds

God's PPill. The other to try the esteem which she had of the present Action, earry'd the Question a little farther; and asked her, VV bether she would not procure in such a case; the Sacraments of the Church? She imilingly Answer'd, That none had a greater Esteem and Veneration for the Sacraments than she had; yet she presend the doing of God's VVill before any ad-

Vantage, she could receive by them.

If her Recollection were fo great in indifferent Actions, we may gather that 'twas not less in those Religious Duties which immediatly tend to God's service. Her Devotion to the Divine Office, appear'd sufficiently by the care the had of a punctual performance of it, in her Journy from Liege before mention'd. She never mist the exact time of coming to the Quire; and tho the had leave of Mother Abbess to sit up an hour after Quire, to spend that time in Mental Prayer; yet she lest the Quire at the same time with the rest of the Religious; choosing rather to perform that Devotion in her Cell, and deprive her felf of the advantage of doing it before the Blessed Sacrament; than appear fingular thô in so good an action. Religious who lay next her, suspecting that she retird to her Cell, rather to Pray than Repose, would now and then on set purpose, mistake her Door for their own; and still found her profrate on the ground, exercifing her felf in Pennance as well as Prayer; and Reverend Mother Abbess Testifies, that she never enter'd her Cell upon any occasion, but she found her in this

ly practiced in the Quire; till such time as she was forbid to do so, lest it might impair her Health.

But there was nothing, to which her fervor carry'd her more, than to make frequent Visits of the Bleffed Sacrament. Her Devotion to it, being without doubt augmented by that favor, which Almighty God bestow'd upon her at Liege. This made the Religious look upon her as a true Child and Heirefs, of her Holy Mother St. Clae. She was fo Devout to this Mystery, that fixt in a deep Contemplation, she would kneel feveral hours together before it; without the least outward motion of her Body! Where she was very often bath'd in Tears, that proceeded from those joyful Affections, which replenisht her inflam'd heart. What these were, we may gather from some of them, which I shall here set down, as I have extracted them out of her Book : In which the us'd to Treasure up those graces and favors, that Almighty God at fuch times replenisht her with; left for want of Registring them, she might become forgetful of his benefits. Knowing very well that the best means to obtain new Graces from Almighty God, is a grateful memory of those benefits he has already bestow'd; Gratitude no less obliging his Infinite Goodness, to a liberal distribution of his Heavenly Treasures; than ingratitude forcing him to Rop the current of his boundless liberality. cc May

Her Affections before the Blessed

"My God my All, when will you drown this drop of Blis, which you have given me, in the boundless O"cean of your Goodness, from whence it

"Lord give me your Love, tis the "Life of my Soul. The Body cannot "live without breathing, and what is "the Breath of my Soul, but your Love? "The beams disappear, when they are distunited from the Sun. O Sun of Justice, "what is my Soul, but a beam of light; "and how is it united to you, but by your "Love!"

"You? Tho in you all Creatures?" When shall I give my self all to you, "and be nothing to my self? Grant Dear Lord, that when I give my self to Exterior Affairs, I may remain un"devided from you, and unchanged by them; and after I have sinished them "to your Glory, I may return to you, "without any spot or wrinkle of Vanity

"in my Soul; fince 'tis your goodness that gives me, both to Will, and to Do.

"Ah when will that happy hour come, "that shall give me an entrance into E-"ternity? Here Flesh and Blood hang heavy upon me, and Times and Seasons sointerrupt my Union, with my Beloved. When will that happy moment prefent it i felf, wherein I may cry out? I have found "him, whom my Soul Loveth. When my Wifits to you, shall be no more deboundless as Eternity! Where neither Heat not Cold, Hunger nor Thirst, Pain nor Grief, Night nor Sleep can interpole, to make a moments leparaertion : But an Eternal Day , an Evelreclasting Joy an Budless Wappinels, "shall attend this un-interrupted Union. Such a felicity as neither human under-er standing, can fathom; nor the Luxurious fancy, invent. Owwhen will that joyful Day appear in which I shall be lichold your beautiful face ? When shall - and be diffolded, and be with you? For ever beto allift before your Throne of Glomerty, bin Blifs Everlatting bas a moda ve " to your Clory ... I may return to you,

Thefe any foot of while of Vanity

These, and many other such like, were her dayly entertainments before the Blessed Sacrament. These were the effects of that pure refin'd Love of God, which was rooted in her Soul. No Melancholly Humor, extravagant Devotions, or Scrupulous Reflections on her Life past, enter'd her Thoughts; or hinder'd her constancy in Gods Service. The Considerations of his Benesits, made them Soar far above the ordinary pitch of Creatures; and to take no rest in any thing, but in the Love of her Creator. And 'tis no wonder, that those comfortable Communications she receiv'd, in these Visits of her beloved; made her desirous of a nearer and stricter Union with him, by a dayly Communion. But because it was not the Custom of the Convent. The contented her felf with exercifing the highest Act of Conformity; which is, To leave God for God.

By these Devotions we may imagine, how well she spent her time before the Blessed Sacrament; and by what follows, the means whereby The obtain'd these comfortable Inspirations: For if we regard her comportment, whilst she was in the Quire; we shall find that she was never taken notice of, to speak to any one; no, not to the Superior her felf. Her Modesty and Custody of her Eyes, were no less Instrumental than her Silence; for the obtaining a perpetual Communication with God. And thô the Community never perceiv'd her Eyes off the Book. in time of the Divine Office; yet what they extreamly

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extreamly wonder'd at; was, that if any thing were wanting in the Quire; none sooner perceiv'd it than she, nor could be more ready to fetch it; which made all believe, that she had a particular Inspiration at those times, of what was

wanting.

When any thing requir'd her Presence, or Assistance out of the Quire, in time of Divine Office; The was so faithful, in a Pious Recital of it afterwards; that nothing could make her haften, or run it over, faster than ordinary: In which she found such comfort; that not content with the dayly Obligation, that all Religious have to recite it; The bound her felf by a particular Vow, to a constant performance of this Religious Duty. And was so strongly toucht in Reading it, that once Mother Abbess taking notice, that in time of the Office she wept extreamly, askt her, If any thing troubled her? Whereupon, she Answerd, That her want of due compliance, with what she had promis'd God a careful performance of, was that which afflided her. This Answer fill'd Reverend Mother Abbess with amazement, who had always been an Eye Witness of her constant and exact performance of this obligation; having often observ'd, that she seem'd always to be, as it were rapt, in the Presence of God, whilst she recited it. For as her Interior seem'd to be totally fixt upon Heaven, so her Exterior was so fortified against distractions, by a strict guard over her Senses; that 'twas almost imposable, that she should be the least defective

in this her promise to Almighty God: Wherefore, these Tears were undoubtedly, rather a Mark of the Purity of her Conscience, and an effect of those Spiritual Gusts, with which his Divine Majesty had replenisht her Soul, as a reward of her Fidelity; than a fign of any neglect of her Duty;

as her Humility mov'd her to apprehend.

One would think, that this rigorous filence, this exact custody of senses, and this continual Recollection, would have render'd her Converfation, less diverting at those times when Obedience gave liberty to speak, and made her less dispos'd, to help towards the innocent Recreation of others. But they were fo far from it, that never any effects of dulness or melancholly were observ'd in her. And 'twas at all times an affliction to her, to fee any appearance of what lookt Morose or mis-becoming, in any of the Religious, and much more in herfelf; and when she perceiv'd by any ones looks, the least fign of melancholly or discontent; she us'd her utmost endeavours to divert them, in particular. God had been very liberal in giving her a sweet and obliging Nature, and she was resolv'd never to hinder it's course; but dispence those Talents as liberally, as she had receiv'd them. This made her Humor affable, her Conversation attractive, and extreamly welcome to all. And the Religious were us'd to say of her, That she perfectly imitatedSr. Paul's example: Omnibus omnia facta, becoming allto all. So chearful, so pleasant, and so condescending to every ones capacity and humor, was this good Novice.

This

This comportment of hers depended purely upon the good Judgment, which God had beflow'd upon her; which gave her a happy conduct in all her Actions; and fuch an infight into the humors, and constitutions, of those she converst with; that thereby, she qualified her self, for all forts of Tempers. She knew when to be free in Recreation, and yet never to abuse that freedom: She could presently discern what fort of Spiritual Discourse (for they never us'd any other) was most agreeable to the Genius of the Persons present; and this circumspection, not only gave her an extraordinary command over her felf; but also a great Authority and Power, with those she kept company withal. It was a Prerogative fingular to her felf, to be at once free and prudent, chearful and circumspect, graceful and easie, to be esteem'd and respected, and to be lov'd and reverenc'd, by those who were most familiar with her.

Nor can I rest satisfied with this general Character I have given of her Humor; but must descend to those particulars, which the Religious have given me: Who took notice, that whatever difficulty or indisposition she suffered, she ingeniously dissembled them in time of Recreation: Being always resolved, to uphold and maintain the hour alotted to this innocent Pastime; by a provision which she had made, of such pleasant Spiritual Stories; as served not only to divert the hearers, but excite them to the Love of God: Yet was never known to express even the least sign

fign of impatience whilst others related theirs; having no inclination to ingrofs the Discourse to her felf, in which she carefully wav'd whatever in the least related to her self or Family. punctual observance of the Constitutions in speaking spiritually, was the more wonder deat by the Community; because she having been a Person in the World, whose Quality and Education, must necessarily have furnisht her with many extraordinary passages, the Relation of which would have been very diverting; yet nothing was ever heard from her Mouth, which tended not either to the Praise of Virtue, or to the Love of God. Neither did the energy, with which she spoke of Heavenly things, give any trouble or Mortification at all, to those that heard her; no m ore than their Discourses did ever give her, which appear'd by that constant and extraordinary serenity of counter nance, the particularly feem'd to put on, in time of Recreation: Which was hereby no less promoted, and animated by her, whilst others spoke, than when the spoke her self. But whilst with a constant and un-interrupted Progress, the thus chearfully advanc'd in the pl afant path of Perfection; behold God (who knew her fidelity) permitted a great and unexpected Storm, to be rais'd against her; so much the more sensible, because it depriv'd her not only of a near Relation; but by his Death occasion'd a delay of that happiness, the so much thirsted after, and thought her felf, even ready to posses; Viz. that of her Profession, or Espouas he had been from his Pen, c.fird? thiw ala

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CHAP.

for of implicance while others related theirs; im-

CHAP. VI.

The happy, the untimely Death of Mr. Francis
Warner; and how this, and several other
cross and unexpected accidents, which happen'd
to Sir John; retarded her Profession: To
which the Enemy endeavour'd, to make even her
self instrumental; and how she discover'd, and
generously overcame, his crafty Temptations.

That I may the better perform my promile, made in the Contents of this Chapter, of giving the Reader an account, of the happy the untimely Death of Mr. Francis VVarner; I hope twill not appear too great a digression, from what I have undertaken to Write; if I relate a little at large such Circumstances; as may conduce to a perfect knowledge of his Death: Especially since twas an un-expected hindrance, of her happy Profession, she so earnestly defired to make.

In the Month of lanuary, 1667. Mr. Francis
Warner came over to give his Brother a Visit;
thereby to express his Gratitude, no less for the
Estate he had given him, than for having been,
under God, the chief occasion of his Conversion;
as also to be convined, as well from his Mouth,
as he had been from his Pen, of the great satisfaction

faction he experienc'd, in the Religious State he had undertaken. In his way to Liege, as he passed through the Low-Countries, he Visited several Religious Houses; and amongst others, the English Carthusians at Newport: Where the admirable order and chearfulness, he beheld amongst them, amidst so great Solitude and Austerity; had already, by the influence of Gods Grace, fo toucht his Heart; that he resolv'd to follow his Brothers example in quitting the World; as foon as he could compais it, by a settlement of his Affairs in England : But faid nothing of this his defign, till one Night at Liege, he and his Brother being alone together, he ask'd to borrow his square Cap; which, pulling of his Periwig, he put on; asking his Brother, If it became him: Who Answer'd, That it became him very well, and that he did not doubt, but if God gave him inclinations to a Religious State, that he would find the same happiness and satisfaction in it, as he himself had done. Mr. Francis VVarner hereupon, reply'd with Tears, That he was forry he had not profited by his Education at School, as he wisht he had done; since by reason of this neglect, he could not now be so happy, as to be his Brother also in Religion: But added, That he had made a Resolution of becoming a Carthusian; in which Order, Literature was not so absolutely necessary, as in the Society: Where they tended, not only to their own Perfection; but also to the Perfection of their Neighbor: And that he doubted not, but that he should meet with the same content among ft the Carthufians; which he exprest, to have already experienc'd in the Society : VV herefore he resolv'd

and to take Graveling and Watten in his way thither; and that at the last place, he design d to make the Spiritual Exercise; to see whether this Vocation to be a Carthusian, were from God or no; and if he found it were, that he might thereby he strengthen'd; to overcome all obstacles, that should oppose or retard the execution, of what

God had inspir'd him to undertake.

You may well imagine how overjoy'd Brother Clare was at this welcome, thô un-exspected News; and with what feafonable Counfels, he seconded his Brothers Pious intentions: Who refolving forthwith to leave Liege, Brother Clare desir'd him, to take his two Daughters, who were still with the Vifulins, along with him; to conduct them to the English Monastry of Benedictine Dames at Gant : Whether he carry'd them very fafe. Hence he continu'd his Journy towards Graviling, both to Visit his Sisters there, and to give them an account of the welfare of his Neeces, and of their removal from Liege to Gant. You may imagine how overjoy'd they were to fee him; but the joy his presence gave them, was nothing in comparison of that which the welcome news, of his defign of leaving the World occasion'd. From thence he went to VVatten, where he made Eight Days Exercise: In which retirement, by the light and unction of the Holy Ghost, he was thorowly convinced, that his Vocation unto the Holy Order of Carthufians, was an Inspiration from Heaven: Wherefore, having ended his retreat, he hasten'd to Newport; as well once more to take

The Life of the Lady WARNER. 123 a view of that place, in which he resolv'd to end his Life; as to Embark from thence for Eng-

land.

He stay'd here longer than he intended, in expectation of fair weather; but it continu'd Stormy so very long, that his impatience, of compassing the happy State he aim'd at, caus'd him to urge the Master of the Packet-boat, to venter out to Sea, in that Stormy weather. The Master, overcome by his earnest intreaties and large promiles, hoisted Sail; but instead of steering out of the Harbor, fell foul on a Sand banck; where the Vessel stuck so fast, that the flowing Tide quickly fill'd it with Water; and the boifterous Waves washt those over Deck, who came up to fave their Lives: Amongst these was Mr. Warner, who as the Waves carry'd him into the Sea, cry'd out to those, who to save themselves were got upon the Shrouds; conjuring them, if they escap't, to let the Carthusians know the manner of his Death; and how earnestly he desir'd, they would Pray for the Repose of his Soul. Some few that escaped, after the Tide was fallen so low as to permit them, acquainted the good Fathers with his earnest request; which they not only granted, by Praying for his Soul; but exprest the greatness of their Charity, by an earnest search after his Body; which that it might be the better found out, they gave a discription of the Rings, they had observ'd upon his fingers: Which being brought by a Seaman, to a Goldsmith to be Sold; the Goldsmith found them to be the same, the Carthusians

Carthufians had describ'd to him; and told the Person that brought them, that if he would discover where the Body was, he would procure him a reward, that should not be inferior to the value of the Rings; which he undertaking to do, the Goldsmith order'd him, to acquaint the Procurator of the Carthufians where it was; who went with him to the Sea-shore, where he uncover'd the Body, he had buried in the Sand: Which they knew to be Mr. VVarner's, by it's wanting those fingers the Seaman had cut off, not being able otherwise to get off his Rings. The Carthusians presently took care, decently to Bury his Body amongst their own Religious; he having plainly declard himself a Cartbusian in desire; thô Providence permitted not, his being one in effect: Whose innocent Life, deserv'd as a reward, a Death; which thô suddain, should not be un-prepar'd, It happen'd on the 3d. of April 1667.

But to return to the Discourse I have interrupted, with the Relation of this passage; his suddain and unexpected Death was a double Mortification and affliction to Sister Clare; sirst, for the loss of so near a Relation, for whom she had a very particular esteem; secondly, because by his Death her Profession would necessarily be defered: She evidently foreseeing, that this unfortunate accident; would cost Brother Clare a Journy into England, in order to make a new settlement of his Estate, which could not possibly be dispatcht, by the Month of August; which was the time prefixt sorthe solemn making of their Vows.

But

But the same hand that sent these Afflictions, intended them as a tryal to improve their Merit; and for that end, largely distributed his Divine Grace, to encourage them to a chearful

Refignation.

The necessity therefore of making another setlement, summon'd Brother Clare to England; and forced him with forrow to re-assume his Title, together with his Estate; and with them those troublesome concerns, from which he had a little

before, so happily disengag'd himself.

Being come to London, the Enemy resolv'd to give him as uneafie a welcome, as he had had a Journy thither; for his Steward (to whom he had given notice of his arrival) fent an express to inform him, that he himself was put in Prilon; that his House had been search'd by Order of the Lord Lieutenant of the County; that they had taken away all the Arms they found; and had fet a Guard upon it. This fell out about the same time that the Dutch design'd to Land in England, and appear'd upon the Coasts of Suffolk; about Seven Miles distant from his House: Whereupon some Malitious Persons gave out, that he was privately come into England, and lay hid in his own House at Parham, with a great many more Papists, he had brought along with him to joyn the Dutch. Sir Iohn (whose Family as well as himself, had always been Loyal Sufferers for the King) was more concern'd to be accus'd of fuch black Crimes, as Treason and Rebellion were; than he would have been, for any other acculation

accusation, they could have laid to his charge. Wherefore, he went immediatly to a friend and Neighbor of his, then in London, and Major of the Kings Guards; defiring him to acquaint his Majesty, with what had past; but the Major thought it more proper to accompany him to the Countess of suffolk; to acquaint her with what had been done by her Husbands, the Lord Lieutenants Order. They went together to my Lady, whom the Major inform'd of all that had past; and moreover assur'd her Ladyship; the King would not be well pleas'd should he heat of these proceedings, against a Person of whose Fidelity and Loyalty he was convinced; and for which he himself was ready to Answer. Upon the Majors Testimony, my Lady Writ a Letter to her Husband the Earl of suffolk, in which she acquainted him of what the Major had inform'd her; defiring him to make Sir John what amends he could, for what, by his Authority had been acted against him; which Letter she gave to Sir John; who immediatly took Post, and deliver'd it himself the next Morning to my Lord; from whom he receiv'd as good effects of it, as could be expected; for my Lord gave him presently an Order, for the taking his Steward out of Prison; for the discharge of the Guards, that were set upon his House; and for the Restitution of his Arms. My Lord moreover affur'd him, that the former Orders he had given, were rather to secure his House from the Rabble, that threatned to pull it down; than out of the least suspition,

or doubt of his Loyalty. Most of the Informers and chief Actors in this bufiness, living at Framlingham, a Mile beyond his House, he chose first to go thither; lest the news of his return to his House, might give a second alarum, and create new troubles. Upon his way, he met several Gentlemen of his acquaintance, who accompanied him to the Town aforesaid, where he was no sooner enter'd, but the chief Inhabitants came to Congratulate his arrival: Expressing their forrow, for what had happen'd in his abfence; and defiring him not to believe any of them the cause of it: And moreover, manifested their joy for his return, by Ringing of the Bells.

This second Storm the Enemy had rais'd, being thus happily appeard; Sir Tohn return'd to London; there to make a settlement of his Estate, upon his second, and now only Brother, Mr. Edmund VVarner, a Merchant in London. Here Sir tolm met with his Father-in-law, Sir Thomas Hanmer, to whom he gave an account, how he defign'd to fettle his Estate; telling him, he intended, instead of the Six Thoufand Pound, which according to the Articles of Marriage, he was oblig'd to give his Daughters, to fettle upon them the Mannor of Boyton, worth Four Hundred Pound a Year. Sir Thomas in-flead of taking kindly this great addition to his Grand-childrens Portions, as Sir Iohn expected he would have done, declar'd, that he lookt upon thele Lands, he design'd to give them, as next to nothing; because they were Abby Lands, which never thrive with the owners; but like

Moth, by little and little insensiblely eat up the rest of their Estates. Sir Thomas told him moreover, that he eafily perceiv'd what his defign was, in giving these Lands to his Daughters; Viz. That out of a Scruple of Possessing them, they should be in a manner forc't to make themselves Nuns; that thereby they might restore them to the Roman Catholic Church, to which they formerly belong'd. Sir lohn wonder'd that a Protestant as Sir Thomas was, should Scruple at the Possessing of such Lands, or have a doubt of the just Title of their owners; which that he might free him from, Sir tohn gave him the same Answer he had receiv'd, from his Master of Novices, in the like doubt; Viz. That thefe Lands came not to his Ancestors by gift, but by Purchase; and that the Pope had given Cardinal Pool, his Legat, in the Reign of Queen Mary, Permission to dispence even with Catholics, to enjoy Abby-Lands. But these Reasons not satisfying Sir Thomas, as they had himself; Sir John promis'd him to engage other Lands for the Payment of his Daughters Portions, in ready Mony; and gave order to his Lawyer to make the settlement accordingly.

Whilst he was thus busied in getting the Writings ingrost, the Enemy still to retard the execution of his design, to which the settelment was a necessary means; rais'd another Storm, far different from the former, and far more surprizing and afflicting; by reason he made use of his Lady to do it; and mov'd her also, by such pretences,

as were fo much the more dangerous, by how much they carried an appearance of Piety along with them : And confequently were the more apt to deceive her, who fought no less Gods greater Glory, than her own greater contempt in all things. Of all which Father Martin Green, then Rector of Watten, inform'd Sir 10hn by a Letter, in which he also desir'd him to desist from making any further sertlement, till he had heard again from him; because the Enemy being not a sittle busie in disquieting Sister Clare; he knew not whether his Malice might not end, in perswading her to return again to the World; having by crafty pretences diffatisfied her with the place, where the was. In the mean time Father Thomas some time her Director) to try if he could diffipate fuch difficulties, as the Enemy had rais'd and endeavour'd to foment; not much inlike those he had suggested at Liege; Viz. That God tall'd her still to a stricter Order, than this was; that here the found too much elteem and respect; and therefore it would be more grateful to God to go amongst Strangers; where she might be freed from the too great civility, and kindness, she experienc'd amongst the English: That there were Orders Rill Rricter than this, where the could find no impediment of entering, as she did among the Carthusianesses. Heretipon, she Mortified her self above what the Rule allowed, thinking a Liberty in that kind lawful, and upon this, gave what scope The was able to

those Austerities, to which this Rigorous, but falle Spirit drew her, upon pretence to gain light from Heaven. All which without doubt could not be from God, since the Austerity of this Rule was as great, as her strength of Body was able to bear: And that you may the better judge of this, I will give you here a short account of

their strict and levere manner of living.

The Convent is Commodiously and Neatly Built, but a true Emblem of Poverty: Their Cells are not long enough, for one of an ordinary Stature to live at full length; and therefore, when they fleep they almost fit upright in their Beds; which are not two foot and a half broad; and the Cell is no broader, besides what the Bed takes up, than to give room, enough for a single person to go in and out : All their furniture, is a little low Stool to fit upon, and a Straw-bed and Bolster . (or if Sick a Pillow of Chaff) upon which they lye in their Habits, having a Blanket to cover them. They wear no Linnen; go bare-foot, having only Sandals; rife at Midnight; abstain all their life time from Flesh; and keep such a Fast all the Year, except Sundays, as we do in Lent. Their Cells were then only leparated with Bricks, without any Plaistring upon them, but the present Bishop of St. Omers, in his last Visit, gave order to have them Plaister d. Their Tables in the Resectory are never cover'd, and they Eat only in Earthen Dishes. Notwithstarding this extream Poverty, the Neatness that is observed in their Dormitory, Quire.

Quire, Refectory and Cells, is fuch, as Charms the Eyes of all, that by the Bilhops leave, mare permitted to enter . And the chearfulnels of thefe Mortified Souls, their fresh colour, the healthful and youthful looks even of Ancient Perfons are fuch; as strike admiration into those that behold, and converse with them. One would have imagin'd, that Sifter clare needed not to have thought of any other Rigorous Life, than what the found here; and that the could not think of greater Austerity, than was here practis'd. However, at length Father VVorley, convinced her, that this feeming Call to greater Mortification, was only a deceit of the Enemy, to hinder her from the happiness of a Religious State; The to much desir'd to embrace : Which he endeavour'd first to make her defer, that he might have the more time to exercise his Malicious design upon her. of making her quite lay afide, what she had so Piously undertaken. These Reasons so suceesfully mov'd her that howsoever cumingly the Train was laid by the Enemy, it took no effect; for the, following the advice of her Coirfessour resolv'd for the future to regard firch thoughts as Temptations; and that nothing hereafter should ever hinder her from a speedy execution of what the had before fo earneftly defir'd; Viz. The making of her Profession in this place. Whereupon, finding again that Peace of Mind return, the had loft, ever fince she had given way to these Temptations, the was moved to express her Submission to the Will of God; declar'd to her by her

her Confessour, in this following, humble and submissive A&; which finding in her own hand amongst her Papers, I thought it would not be ungrateful to the Reader, to set it down at large, having a Scruple to shorten what I found so solid and moving.

Her Act of Submission.

"O most merciful Lord God, the Reor fuge of all diffressed Souls; when I con-"fider that Immense Ocean of your Pre-"rogatives, and Divine Perfections, in * Relation to my own nothing, and demerits, I am wholy confounded, and "utterly asham'd to appear before your dreadful Majesty, or to lift up mine Fyes towards Heaven. But your infi-"nite Goodness and Mercy, gives me confidence to acknowledge my Imperfedist ons; for when my stubborn, and disobedient Will was in the full Career of my missed Life, your powerful hand was pleas'd to put a stop to my proceed-ings; and to infuse the light of your Divine Faith into my Soul: Thereby dis-"fipating the thick Clouds of Ignorance and Error, which cast a Vail over my "deceived Understanding. You were not

The Life of the Lady WARNER. 133 "not only pleas'd to do this my God, but to call me likewife to Religion; and when, advising with those Directors "you were pleas'd to give me, I found I "had made a wrong choice at Liege, and "thereby occasion'd my own, and Brother "Clares affiction ; you kindly brought "me thence, and according to your (weet "Providence, thô I was fo miserable as not fto know and acquielce in it, placed me "in this Holy Community. Nor could I there be content, but must still be wandering (thô my God you know I thought it "was to please you more) being so deluded "and blinded, as to make my own choice, "and reversethe Doom, that you had fixe? "till you put me again into the right way! "O! let me know my unworthines, of "fuch favors, that I may unfeignedly "depreis my felf, and exalt your great-"nels and goodnels in my Soul: Let me "have a true defire to be contemn'd, and "despis'd by all, and trod upon as an "abject Worm. Wean my Soul from all "defires, that may contradic your Will; "make me ready to forfake my own Sanfe, "trample felf-love under my feet, and "wholy transform my Will into yours. "Give me patience to fuffer, any injuries, i dini

194. The Life of the Lady WAENET. monin, powerty, ficknes, hame, or any rething ele, that you thall think expedient ke deferve worfe than what I have vnamed: knand I defire to duffer more; that I may shave the more relemblance to my fuffersing Savior, whom by my transgressions my have vio often Crucified. O! my stearest Lord, I am heartily forry, and sugrieved to the every bottom of my to heart; that I have offended fo good a God, and thereby deferved and Eternal Penilhment: Buc you Mercy hach spard bone higheres to therend I might be con oversed and wive Partien me therefore, 100 my compationate Father, Pardon result and aspenting and returning reChild of the that I could live my life over Tagam and correct my former Errors; ecro that molt ceremi Rule, your Holy beWill From honceforward, I fully purpose mand refetye to make what recurn I am able tracyour many favors. W Your holy preventhing Gaco made spe ta Catholie, the relance affifting me, I refolve, firmly and conto stantly to atthear to this Church, of which syou have made me a Member, and out of which there is no Salvation; I'le ging "intirely

The Life of the Lady WARNER. 137 "intirely embrace her faving Faith, and *practice her wholelome Doctrin to my "dying Day. Your Holy Grace made me "a Poor Clare, by the affiftance of it, I "will live and die one. To the Throne of your Divine Majesty, I humbly prefent thefe my Defires, Intentions and Refolutions, to be there Ratified and "Confism'd by the Merits of my Dear Redeemen Christ Jefus; and by the Minterdellion of his ever Glorious Mo-"ther, the Virgin Mary. For the "speedy and exact execution hereof, Si la crave with all Submission and Hy-"mility, the Affistance and Prayers both ot bethe Churchi Militant and Trium-Wrr for with to Siller Clave, and drikking are Abbet to give his Letter Smal'd into her own hands; and that the might have the fame Liberry of casimiring her Antiver without thousing ir in any one. In his Lette , he fignified his concern, for her thoughts of leaving Gravetion; that he fear'd it was a decoit of the Enemy, to make her lay attifue at last the happy centrprize the had undertaken of quinting the World; The Hand of the fe Tayle fliched made of a tare, gave her an occasion to repent timeraking, it was better thoner than 'ster, to calaire her blind, before he made any Carelher Act Science of the Estate; and that he was coninchen!

conficely embrace her laying Forch . and ***************

"dying D y. Your last Grace male me

will live and die one To the I bione Her Letter, in Answer to one Sir John Win pon the news of her defices to leave Graveling. New binderances of ber Profession, by the delay of the execution of a Commission out of Chancery, and Death of Mother Taylor, Abbefs of the Poor ther , the Virgin chary , said the

"foredy and oxact execution berroff;

Ir lobn Warner, knew nothing yet of this refolution, but upon the Letter which he receiv'd from Father Green beforementioned; he Writ forthwith to Sifter Clare, and defind the Abbes to give his Letter Seal'd into her own hands; and that the might have the fame Liberty of transmitting her Answer, without showing it to any one. In his Letter, he fignified his concern, for her thoughts of leaving Graveling; that he fear'd it was a deceit of the Enemy, to make her lay afide at last the happy enterprize she had undertaken of quitting the World; relling her, that if these Tryals she had made of a Religious State, gave her an occasion to repent of her undertaking, it was better sooner than later, to declare her Mind, before he made any farther settlement of his Estate; and that he was confident

fident the could not be fo far ignorant of his Affection, as to think, that to make himfelf happy, he would expose her to so great a Mifery, as the entring into that State against her Will, would occasion; and therefore as he had left the World purely in obedience to what he thought God's Call, and nor our of any want of that reciprocal Affection, he was obligd to have for her; for unless the had the fame content in this State, as he had found; he should not look upon it as a real Call from God, but as a tryal only that Almighty God had given him, of his Obedience; seeing, that promise he had made to her in Marriage, oblig'd him not to make that separation they were about, without her free and full confent; and therefore, defir'd her freely to discover her Mind to him affuring her whatever it was, it should not in the least lessen that constant Affection . The had

ever received from him.

This Letter came not to her hands, till after the had taken a Resolution of staying, and making her Profession at Graveling, and therefore, understanding the trouble he was in (which was a great affliction to her) The immediately Answers his Letter, to put him out of that pain, which the Letter he had received from Father frem, concerning her defires to remove from

ectromes and sweet of ods . To second

Grapeling, had occation'd.

Affection, as to think

fident the could not be fo far ignorant of his Dear Brother,

I Muß confess your apprehensions have filled my beart with fadness; but bleffed be God (who gives strength to all) I doubt not, but all will conduce to the making us more pleasing in bis fight. I receiv'd your Letter, and Read is wish that liberty you defer do and now An. for you with the fame freedom; wherefore, I befeech you be affur d, that all I shall say cames from my heart, as speaking in the presence of God, and without consideration of any Creature. And first as to my felf, after beging apon my Knees, that you will forgive me abe infinite loft of time, and trouble I have cuasid you both in Spiritual and Temporal concerns; I do affure you by Gods great merty, I desire nothing in this World, but to make my Profession in this Bleffed Order and House, and shat tosthout the least motive ariling from you, or any thing imaginable but God's holy Will; Doho of his unspeakable Goodness has himself as it were (if I may presume to fay fo) plaid me here, where I may study ferve bimidal thope fince he bar given me this real defire; he will be pleas'd to move this Holy Community, to accept of me, tho he knows how unworthy I am of it; but I have not as yet beg'd their Voices. I cannot but think Gods Mercy, and YOUT

The Life of the Lady WARNER. 139 your Industry will soon compass an end of all Affairs; fo that we may four make our Profession. Now as to Temporal bufinefs, I do not only from the bottom of my Soul refien all right to what you of your Charity had given me but to all the other Rights and Titles phatever, (except the Portion for this House, agreed on at parting) and I bloss God a Million of times, who gives me Grace and leave so do it. of I had as many Worlds is would be (as I hope) my first del to leave them. I was not worthy to have been favor'd by God with great thing ; to have given them back sgain to him, but in giving you to my dear Servior & Sobich I do with all my Soul, and with all jay and thankfulness, to bis Infinite Goodness , Scho gave me this Grace) I must needs fuy, that I prefent him more, than Riches can comprehend: And if I would have beg'd of God, to have given me one, of whom might babosmade a most perfect Sacrifice, and in Nohom I only, and purely liv'd by Chaft and passionate Affection, it must have been your felf. Therefore, all blessing honor and praise be to his Divine Majesty, who is all, and does will and from whom all good proceeds: Whom I most humbly befeech, to give as his Holy Grace, so to think on him now, that we May think it an injury to out Oblation, to

have any thought of one another hereafter; but in bim, and in order to his Honor and Glory. Now let me defire you dear Brother, to take courage, and to behold our dear Savin, who is not only with you, but will freetly and efficacionsly bring all your business to a happy iffue. Meshinks I ought to affure my felf be would not have given you these tryals (which I know have been very great and fevere) but that out of his endless Love, be intended at the fame sime to their his strength in you, and make you more his : Since you command me, I shall most earnestly beg of him, that he will fourite you to himfelf , that you become shat, for which alone you were Greated : And I befeech you to beg this for me, that I may the dead to all creatures, as well as to my felf, and live only to, and in him. O Bleffel State! When shall we arrive to it?

graf ie to bis Dailye May by, who is oll, and

elog Grace, for a wink on thin new, that we then him think is an a group to our Oblission, to

beed of God, to be even me one, of whom yother worth and flow from the first sacrifice, the property of the Chaft sacrification of the chaft sacrification of the form and you for fore, all the sacrifications and

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diane I was born before, so give as his

As foon as Sir John received this welcome Letter, he renews his Orders for the finishing with all speed the settelment of his Estate, upon his Brother Mr. Edmund VVarner, as before mention'd; in order to which, the Lawyers acquainted him 'twas necessary', that a Fine and Recovery should be suffer'd, to cut off my Ladies Jointure, and to put his Brother into to full a Possession of the Estate, as might take away all Scruples from those, he might treat with, concerning a Match : For the doing of this twas necessary to send over a Commission out of the Chancery; as also, Commissioners along with it, that might both examin her, and testifie to the Court her free Renunciation to all, or any part of the Estate she might in Law lay claim to. Hereupon Mr. Parmentier, went with Orders to take one Monfieur Moulin, a Merchant of Callis, along with him to Graveling, nam'd also a Commissioner, by the Court, for what concern'd this bufinefs.

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Sir 10hm also, Writ by the Post, to give my Lady an account of the Commissioners, that were sent to examin her, whether she were contented to have a Fine and Recovery pass in Chancery, to cut off all her future claim to her Jointure, but the Letter never came to her hands; wich seem'd rather a new product of the Enemies Malice, to give another disappointment to their designs, than an accident of pure chance. My Lady having no notice at all of their coming, prudently judg'd it unset to meddle in the

matter, doubting whether they came from Sir John; fince they neither brought any Letter from him; por had the received any other way notice of their coming, or of the business they came about, than from their own Mouths. Whereupon Mr. Parmentier return d to London; from whence he was immediately sent back with such Letters, as caus d a speedy dispatch of this Affair.

All things being thus upon the Point of a full and happy conclusion; there was another unforeseen difficulty, which could not so suddenly be removed. Behold the Abbess of the Monastry dies, and till another was chosen no conclusion could be made, about the payment of my Ladies, and Mrs. Warner's Portion: For Mr. Edmund Warner, finding it inconvenient to raise immediately so considerable a summ, as Two Thousand pounds, without prejudicing the Estate, desir'd they would be content to receive the one half at present, and take security for the other; for which the new Abbesse consent was necessarily required.

The new Abbels, Reverend Mother Beddingfeld, being chosen, the together with the Community gave freely their consents, to accept the one half down, and security for the other; and Sister clare, who took all occasions imaginable of humbling her self, begid of Sir solm, that the Thousand pound that was to be paid down should be specified, that it was paid for his Sisters Portion; that she her self might have the comfort and humiliasion of being received with nothing.

CHAP.

CH A POWING

Her concern about her Childrens Education, her Letters to Sir John, and the Abbess of Gant, about their removal to Graveling, Sir John's return fom England, their preparation for their Profession, her Oblation of her self, during the Exercise, and their taking their last leaves of each other, the Night before they made their Vows.

O he might perhaps think, that this Zeal, the express for her own settlement, had so taken up her thoughts, as to make her less mindful of her Duty towards her Children; but that moderation and liberty of Spirit, with which she always acted, permitted her not to do this, but mov'd her to be no less concern'd for their happiness, than her own; which that the Readermay be the better convinc'd of, I presume it will not prove tedious to him, to Read these following Letters; which for this end, I thought fit to set down at large, the one to Sir solm VVanner, the other to the Lady Abbess of Gant, where her Children were.

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Dear Brother,

Having first beg'd of our Bleffed Savior; to direct me concerning the Children, I must tell you my thoughts on all sides, and crave your's, concerning what I write; that we may joyntly resolve upon what is to be done. I have feriously consider'd our Obligation of bringing them up either for the World, or Religion; and I find they cannot possibly learn any thing, that is material, as to Worldly breeding, till shey be Eleven or Twelve Years of Age; and am therefore apt to think, they will be as well here if not better, for Four or Five Tears, than in any place else: I speak in regard of them, and not of my felf. I having many apprehensions, concerning what I propose: For if they be here, and I should bear they were not well, or they should complain of any thing that might happen to them; swould be a cause of disturbance, not only to my own Soul, but might probably make me troublesome, both to my Superior, and the Community; and this perhaps without the least redress to the poor Children. Moreover, should they be here, and not speak privately to me which truly if they do, will be no small prejudice and distraction to the quiet and advancement of my Soul) horo should I come to know

The Life of the Lady WARNER. 145 know, if they were contented, or if they wanted any thing fitting for them, or not. Whereas, if they are in another place, some one Abom God should inspire with that Charity, might take the liberty at least to acquaint you or me with it. But yet on the other side, when I consider the care that our most dear and Reverend Mother Abbess, as well as the rest of this Holy Family, will undoubtedly have of them; I do not fee any cause of this fear: Therefore what I chiefly apprehend (and propose to you as in the Presence of God) is my own disturbance, without any profit to them: I conceive the best way to avoid this, if you think fit to let them come hither, will be, to have them here, as if I were not here my felf; and I shall endeavour to imagine it fo: For 'tis impossible I should have any thing to do in their dayly concerns, with any repose of mind; yet if any thing extraordinary should happen to them, I may be consulted here, as I should be, were they in another place. I think if they come hither, its necessary, that they should have a good careful Servant, and I am sure you will be very circumspect in choosing such a one. I hope the Widdow Draper, if you can prevail with her to leave her Family, might prove a fit one for thom. I have no such design, nor never had, as your Letter mentions; that they should wear it's Habet

Habit, as beretofore Convictriffes in this place have done: For I desire they should went no Religious Habit, till God Cloaths them with one. As to their Portions, I need not recommend them to your Care. I hope I may have your Answer so soon; as that they may be here before our Profession, if you approve of their coming.

Your unworthy Sister

CLARE of JESUS.

The Reasons propos'd in this Letter were sufficient to move Sir 10hn to give his consent for his Childrens removal to Graveling, who immediately procured, and sent over the same Servant

the suggested, as the fittest for them.

Reverend Mother Abbels being acquainted with Sir Iohn's confent, for the Children's coming to Graveling, cast about to find a convenient means to convey them safe thither, which was the harder to be effected, by reason there was then a War betwixt France and Spain. Amongst others, Mother Abbels consulted the Pastor of Graveling, about this business, who very obligingly offer'd her his service, to go himself to setch them; whose experience and knowledge, both of the Country and Language, made her accept his offer;

The Life of the Lady WARNER. 147
he being the fittest person they could have pirch'd
on: By whom Sister Class Writ to the Lady Many
Enatchbull, Abbess of Gant, in the following
Terms.

Reverend Madam,

Presum'd very lately to trouble your Ladiship in this kind, to the end I might acquaint you wish my defire of baving the Children here before may Prefession. The favors ! bave receiv'd from your Ladiship, and the mamy assurances Brother Clare has given me of your ofon, as well as of all your Hely Communities extraordinary Charity to them; and the great content be received in seeing the tender care your goodness was pleas'd to have of them; has so justly rais'd my sense and gratitude, above my expressions; that your Ladiship must not wonder if I say no more; than that I shall ever efteem my felf oblig'd to Pray for you, and all your Community; and bless God who was pleas'd to give you fo Metherly a tenderness for them ; for which I bope you will meet the reward of Eternal embraces, in the Arms of your dear Spouse Christ Jesus. Dear Madam, when I affure you, that my defires of settling them here, proceed wholy from my felf, bothout any other inducement of our dear Reverend Mother, new with God, or of this, we now enjoy

ion: than a favorable condescention to my request; or of Brother Clare (who has kindly left them wholy to me) than his assurance of his being perfectly satisfied with their staying at Gant: I presume you may well think, I retain too much of Nature: But tho I will not excuse my self in that; yet I must needs say, the great Affliction I suffer out of an apprehension that my friends should endeavor to force them to England; makes me cast about how to fecure my Children from such an attempt; and the reason I have to hope, that if they be with me, they will be more out of this danger, than any where else, moves me to defire, for their good; even what I apprehend may prove an occasion of suffering to my felf; for there is no cross I would not willingly undergo, rather than they should be brought up in England amongst Protestants, with evident danger of their Eternal Salvation. I have Writ my Father word, that 'tis very hard he should defire to take them from me, to put them under the Tuition of another: And now I humbly desire your Ladiship, to assist me in making good this Argument, by fending the Children to me. I confess you must have a great deal of goodness, to pardon my boldness in being thus tedious; but it proceeds from an earnest defire, that you should not think, I remove them upon any apprehension, that they wanted 437

any thing; or had not more of your Ladiship's care and kindness, than any thing but pure Charity could move you to. So that I may well think, if it were not your great Civility that hinders you, you would presently thank me; for freeing you and your Vertuous Community, from so great a trouble and distraction. The Gentleman, who has the Charity to come for them, is our Pastor, a Man of great worth and esteem in this place; whose acquaintance with the People, and way of the Country, will I hope with God's blessing, bring them safe hipter, to

Madam,

Your Ladiships most humble and most obedient Servant in Christ,

CLARE of JESUS.

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This

Religious:

This Civil Letter was kindly received by the Lady Abbels of Gan, who made an addition to her former favors by the kind entertainment the give the Gentleman: For being of fo obliging 2 Nature, as that a removal of the Children from her light, could not remove them from her heart; the thought the could not give a better demonstration of her Love, than by complying with what their Friends thought best for them. This made her part with the Children, with fo much chearfulnets, and fausfaction, as put the good Paffor into admiration. The profped fise had of their being Fortunes, and of the probability of their entring amongst them, if they stay'd there; could not so far enter into her thoughts, as to cause a regret at their departure ? Which is a great confirmation of that worth, prudence, and generofity; which all that know her Ladiship, not without reason, admire her for.

When they came away, the Confessor of the Monthly sent this Character along with them, in a Letter to Sister class. That Mrs. Catherine (who was the Elder) had so Edified the Religious with her singular Devotion, Piety, and sweet behaviour; that they were all enamour'd with her; and that he believ'd they were both predestinated not only to be Religious, but to be great Saints: For he had never seen such early tokens of both, as they gave. Thus in succeeding Years, was that part of the Gentleman's Letter, so far sulfilled, that they became Religious:

Religious: As to the other part, their Modesty will not permit me to enlarge upon their Virtues, and so must be filent; since they are now actually living, and Profest in that Honorable, and Florishing Community, of English Benedicting

Dames at Dunkirk.

Upon the 28th. of September, the Children came fafe to Graveling; and it was now above 2 Year fince they had feen Sifter Clan; yet neither length of time, nor the disguise of a poor and abject Habit, was able to steal away the Memomy of so dear a Mother; wherefore, they ran to her, and with all the little hafty joy they were able to express, hung about her Neck, often killing her, and making a Thouland innocent expressions of fondnels, and affection towards her. She in the mean time, to the great amazement of all present; did not suffer her self to be in the least carry'd away, with the pleasing violence of their endearments; but on the contrary, remain'd unmov'd, just as if Nature had been as dead in her, as the defir'd to be to the World. Her constancy in the Love of God was not to be shaken by the tender and redoubled expressions of her Children; nor did the in the least show any symptom of fondness or tenderness of passion towards them; thinking it a Sacriledge, after the Sacrifice the had made of them to God, to give way to her former Affections, or feelings of Nature. This made her receive all their innocent Careffes, without the least return : Which, as some of the Religious confest, was a strange check K 4

check, to their sensibility; which they could not help, whilst they beheld this more than human comportment of Sister Clare towards her Children: Knowing she lov'd them as much, as it was possible for any Mother to do; by some particular passage they had observ'd in her; which passion she so strangely stiss'd in this moving circumstance, that it struck them with the greater admiration. Love generally speaks in others, from every part; but in Sister clare of lesus, this powerful Orator became dumb; Love conquer'd Love, the Energy of that, silenc't this, and the Mother gave place to the Saint.

As their arrival was a tryal of her Love towards God, so it prov'd the Test of her Obedience to her Superior, his Vice-gerent; forthey were no fooner come, than the had that task put upon her, which the for much dreaded; Viz. the taking care of them. To this the most submissively yielded, thô nothing could more thwart her inclinations. She had obtain'd at Liege, that her Children should not come to her; but at Graveling The must futter this Mortification, of giving more way to Nature, than The defired: But God faw her now more able to bear the one, and to refift the other: Thô she, to prevent the exercise of this; care of her Children, frequently beg'd to be Scullion in the Kitchin, and fuch like humble Offices; which Mother Abbefs ftill put off, by telling her , When they were able to take care of themfelves, then she should be emplayed in fuch Offices as thefe; but till then she must think that employment

employment most pleasing to God, which Obedience put

upon ber.

As foon as Sir John VVarner receiv'd the news of his Daughters arrival at Graveling, he made what haft he could thither, to accomplish that, which above all things in this World, he had fo much long'd for; Viz. his Profession: Where being arriv'd, he was receiv'd with all expressions of joy and kindness on all fides; and finding Father Thomas VVorley still at Graveling (whither he went for the comfort and affiftance of Sifter Clare) he Writ to Father Green the Rector of Watten, now his Superior, to know whether it would not be convenient, that they should make their Professions together at Graveling; and if so, whether he might not also make his Preparation here of Eight Days Exercise; under the conduct of Father VVorsley. Father Green consented to both, and accordingly they began it. In the time of her retirement the made this following Oblation of her felf to Christ Crucified : Which as I found amongst her Papers, in her own hand, to I doubt not but you will find it well worth your Reading; and therefore thought, good to fet it down at large : Since it contains such admirable Acts, that the exercise of them, will undoubtedly conduce to your comfort, and progress in Virtue, as they did to hers.

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Her Oblation to Christ Crucified.

timble variant and stading to Cod, while

" O immense Ocean of Goodness and "Mercy! O unmeafarable Abyls of com-" pallion, and overflowing Fountain of "Love and Charity! O the only fource "of my Being, and well-being ! O my "Crucified Savier, the only price of my "Redemprion ! How late do I come to refresh my Thirsty Soul in those coer pious Streams, that flow from your Sa-"cred Wounds! How long has my blind-"nels, and ignorance detained me from "rafting the tweets of thefe Heavenly de-"lights? A tast of which, is only granted sto Religious Souls. I come at length sedrawn by the Cords of your Divine Love; I come develted of all Creatures, that my whole affection may be plac'd upon you, my Creator, and Redeemer, O do not luffer alone , but fix me with "you to your Cross; do not reject a heart "inflam'd with a defire of pleafing you, and "only you. Accept a heart melting away with your Love: For I come to embrace your Crofs bare and naked, which alone "for the future, shall be my Inheritance. O er let

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The Life of the Lady WARNER. 155 elet me never be separated from you : But "if my Soul be not yet perfect enough,
for this Holy Conjunction, let me bury
all my imperfections in your Sacred
Wounds. O Fire! O Flame! Burn and confume my old defiled Garment, let me "be purified in the Ocean of your pretious "Blood; cleanse my Soul throughly, and a prepare an habitation in it for your felf. "Frame it as you would have it, and then take full possession of it; for I am close "linkt to your Crofs, by the strong Chains, and Bonds of Charity. I am burnt in "the fire of your Drvine and purest Love, "my heart is wounded with the confi-"deration of your Sufferings, whereby "you have purchased for me an infinite "Treasure of happiness. But what have "I done for you O Merciful Redeemer, "or what can I do? Behold with the most fintense affection of my Soul, I freely and "intirely give you my lelf, my life, and "liberty, my Body and Soul, all that I am, "have, or can hope for. I give you my "dearest Husband, Children, and whatever "is deareft to me; and make this Oblation "purely for love of you alone: For whose " lake I renounce and abandon all Rightto "them and all other Friends, Kindred, "Riches,

"Riches, Honors, Efteem, Health, and whatever Prosperity and Comfort, this World can afford me. I bequeath all "to your free disposal, for I am intirely "yours. This is my final Resolution, this "my last Will and Testament. Come "therefore, Q beautiful beloved of my "Soul, nothing but your dear felf shall "hereafter have place in my heart; come "therefore, and inrich it with your gracious presence; enter into my Soul, "cleanse it throughly from all Terene Afer fections; mould it a new, make it wholy addicted to your holy Service, that is "may never cease to praise, and love you. " Amen. 2209 10

Thus this Holy Novice intirely gave her felf, and all the had to God, a most happy fruit of her Eight Days retirement. When she had finish'd this Exercise, she beg'd the Voices of the Community, and of each one of the Religious apart, that the might be admitted to her Vows; to which the added another very earnest and unusual Petition; Viz. that she might be so admitted to them, as neither to have Active or Passive Voice in Chapter. Every one granted her first request, but of the second, she could not obtain a grant from any one; which was a very confiderable allay to that joy, the received by their kind condescention to her first Petition. Brother Kiches.

Brother Clare, who now with his Habit takes again that welcome Name, which he was forced for some time to lay aside, thought it convenient to defire leave to speak with her alone, before they made their Profession; that he might be affur'd whether she were intirely satisfied in the State, to which The was about to tye her felf, by a perpetual obligation. Wherefore, he confulted Father VVorfley and Reverend Mother Abbess; who both thought his proposition not only reasonable, but necessary. Wherefore, the Night before their Profession, they met at the Grate in the Quire; which was left open on purpose, that they might be affur'd, that there were no Witnesses of what passed; but God and themselves; and therefore take the greater liberty of freely declaring their Minds, to one another.

He asked her, VV hether her Resolutions, which she had acquaint'd him with, in her last Letters still continu'd? VV hether she was satisfied with that course of Life, she had undertaken, and with the place she was in? VV hether she still enjoy'd in every thing, that true, and solid peace of mind, that she expressed in her last Letters? And assur'd her, that if she had any distike to the Poor Clare's, he would still as willingly stay another Year, as he had done the last. Moreover told her, That if she repented her undertaking of this State of Life, she was now in, that it was still in her Power to reassume her former condition; and that he was no less ready to return with her to the VV orld, if she desir'd it, than he was to come out of it; knowing, that neither of them could enter into a Religious

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State, without the full and free confess of the other.

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She was not long in making a generous return to these kind proposals, and first thanking him most kindly for the offers he made, told him, She thought none liv'd more bappily, or contentedly in the World than he and she had done, or could Love each other better; yet faid the, what affliction must the reflection upon this happines occasion, when we confider how contray a Life, and how full of forrow and affliction that was, which our dearest Savior led here upon Earth for our fakes; and can me Love him, and not endeavour to express our Loves, by being like him, in suffering for his fake, as he did for ours? Alas, were we again in the World, bow long could me promise our selves the enjoyment of it ? How foon might Death feperate us, and how miserable would the Surviver be? No Dear Brother Clare, Let us mever think more of the VVarld ; let not one thought of those false and painted delights it yeilds, ever enter into our hearts, or cause the least regret of that bappy pramife, which both of us to Morrow, by God's affistance, defign to make to his Infinite Goodnes: I must confes I have binder'd you several times from making these comfortable Vows, but I am refolv'd now to fecure you, from any future suspence of this happiness; the joyful hour of our Profession, is all I lang for; 'tis that alone which is able make you fatisfaction, for all the trouble I have given you, by being the occasion you have so long defer'd it. This is what I defire above all things, and is that alone which is able to give us true peace and bappiness whilf we me here upon Earth; by placeing us in so pleasant and fecure a may to Heaven. Brother

Brother Clare was extreamly Edified, as well as overjoy'd at the hearing thefe her ferverous Resolutions; and took notice, that all the while they were together, the never fo much as cast up her Eyes, to look upon him : Nor did he take any, notice of it to her; but afterwards understood the reason why she did not look up, was because that Mother Abbefs, when the order'd her to go to the Grate, faid, Go to Brother Clare, and not, go fee Brother Clare, which her Superior never reflected upon, as judging that addition unneceffary; fince the giving her leave to speak at the open Grate, included also a leave of seeing him the spoke to; but so great was her love to. O. bedience, that she was not content unless it accompanied the very least of heractions, nor would she so much as even cast an Eye (whatever natural inclinations she found in her self to do it) without this secure, and unerring Guide, which she knew could not deceive her.

Finding each other so well satisfied, in the State of Life they had undertaken, they wisher one another all comfort in their next Days Sacrifice, and took their last leaves in this World, with hopes of a most joyful meeting in the next, in the enjoyment of so constant a happiness, as could not be allayed by parting, or any other accident: Where a continual joy, an everlasting and un-interrupted peace, should Crown that Voluntary Sacrifice they made of that satisfaction, they might have promised themselves in this World; which thô it should have

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lasted far longer, than they could reasonably have hop't for, would not have appear'd a moment in respect of Eternity, which would put them in sull Possession of such a happiness, as so far exceeded what they had lett or were able to comprehend, as the Power of God, exceeds that of Creatures; who was able to do more, nay, and will do more for those that love and serve him, than human imagination is able to reach, or the thought of Man is able to conceive, as St. Paul well expresses, when he says, Neither Eye hath seen, nor Ear hath heard, nor has it enter'd into the Heart of Man to conceive, what God has prepar'd for those that Love him.

The End of the Second Book.



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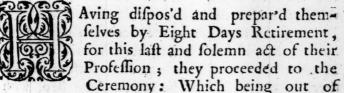
LADY WARNER.

In RELIGION, Sister CLARE of IESVS.

THE THIRD BOOK.

CHAP. I.

The Ceremony of their Profession at Grave-



Practice in England, tince it's unhappy fall from the Roman Catholic Faith; I thought it would

not prove tedious, or ungrateful, to the curious and Devout Reader, to peruse that at least in English, he cannot fee in England. That fuch, as have heard of a Religious Profession, and scarce know what it means, may hereby be informed. what it is.

Father Thomas VVorsley, being impower'd by Reverend Father 10hn Clarke, Provincial of the Society of Iesus in England, to receive Brother Clare's Profession; and having also receiv'd Command from the Bishop of St. Omers, to assist in his place, whilst Sister Clare of Iesus made her Vows: He upon the First Day of November, on which the Holy Catholic Church Celebrates the Feast of All-Saims, in the Year of Our Lord 1667, about Nine of the Clock in the Morning, faid Mass in the Church of the Monastry, of the Poor Clares of Graveling; which was throng'd with all forts of Persons: The Grate of the Quire was left open, where Sifter Clare kneel'd in ther Ranck, amongst the rest of the Nuns: And a Praying place was fet within the Communion Rails, on the Gospel side of the Altar, for Brother Clare to kneel upon, during the time of Mass. When Father VVorsley had taken the Communion himself, he turn'd about; holding in his hand the Sacred Body of our Savior; at which time Brother Clare ris' from the Praying place, and kneeling down before the Father, in the middle of the lowest Altar-step, with a loud and distinct Voice, he recited his Vows in Latin, English'd as follows.

I Iohn

John Clare, make Profession, and promise to Almighty God; in Presence of his Virgin Mother, the whole Celestial Court, all here present, and to you Reverend Father Thomas VVorsley, in lieu of Reverend Father General of the Society of Jesus, and his Successors, holding the place of Christ; perpetual POVERTY, CHASTITY, and OBEDIENCE; and according to it, a particular care of Teaching Children, answerable to the form of living, contain'd in the Apostolical Letters, and Constitutions of the Society of Iesus. At Graveling, in the Church of the English Poor Clares, the First Day of November, 1667.

Which

Which having ended, he Communicated from Father VVorsleys hands, and then return'd to the Praying place, finding an unspeakable comfort in his Soul. Sifter Clare, who kneel'd in her usual place in the Quire; being observed by Reverend Mother Abbess, not so much as to move an Eye towards the Grate: When Brother Clare ris' to recite his Vows, was order'd by her to go close to the Grate, that she might the better see, and hear him perform that Ceremony; she went immediately to the Grate, as Mother Abbess had order'd her, but kept the same custody of Eyes (as the Religious observed) which she had done before, not casting the least glance towards the Altar.

Mass being ended, Father VVoiley went from the Altar up to the Doxal (which is a large open Gallery, before the Quire Grate, made like a Balcony, with Rails and Ballisters towards the Altar) whether, as many of the Company, as it could contain, follow'd him, to see and hear Sister Clare of Iesus also make her Vows. As soon as Father Worsley was come to the Quire, on the right side of which Reverend Mother Abbess fat in an Arm'd Chair; Sister Clare with a smiling and compos'd Countenance kneel'd down before the Grate; having a Crucifix in her right hand, and a lighted Wax Candle in her left. The Father asked her, VVhat she demanded? She Answer'd. Grace and Mercy of our Lord Iesus Christ; and of you Reverend Father; of you Reverend Mother Abbefs; and of you my dearly beloved Sifters; I bunibly beg, out of my

my own free and deliberate VVill, in Honor of, and by the bitter Death and Paffion of our Lord lesus Christ , by the Merits of the most Glorious Virgin Mary, of our Holy Father St. Francis, our Holy Mother St. Clare, and of all the Holy Saints; that you will vouch fafe to receive me to Holy Profession: For if the whole VVorld were mine, I have chosen, and am ready to abandon it all, to be here one of your Poor Children, thô most un-worthy. Then Father VVorsley desir'd her, to confider well the Obligation she was about to take upon her, of perpetual Poverty, Chastity, Obedience, and Inclosure; to the observance of which, having once tyde her self by Vow, she was oblig'd during her whole Life, and could never be freed from this obligation; and therefore askt her, VVhether she still persever'd, in asking what she before demanded? To which she Answer'd, That she still demanded the same. Then he asked her, VVhether she thought her self to have sufficient strength of Body, to undertake that State? And whether she knew of any impediment, that might hinder her from undergoing so rigorous a course of Life, as she was about to undertake? She Answer'd him, That she knew of none; and did not doubt, but that God, who had call'd her to this State, would give her his Grace and Strength, to go through the rigors of it. Lastly, he askt her, How Old she was? She told him, She was One and Thirty Years of Age. Then the Father began the Veni Creator, or Hymn of the Holy Ghoft, which the Quire went on withal, to the Versicle, which the Father Read aloud: Send forth thy Spirit, and they shall be Created; the Quire Answering: And thou shalt renew the face of the Earth. Then the L 3 Father

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Father recited the following Prayer of the Holy
Ghost.

O God, who didst instruct the Hearts of the Faithful, by the Illumination of the Holy Ghost; Grant that by the same Spirit we may have a right understanding in all things, and evermore rejoyce in his Holy consolation: Through our Lord lesus Christ, &c.

Then the Father said, Pray for us O Mother of God. The Quire Answer'd, That we may be made partakers of the Promises of Christ.

O Lord God, we befeech thee, grant us thy
Servants to enjoy perpetual health, of
mind and body: And by the glorious Intercession of the ever Blessed Virgin Mary, to be
delivered from this present sorrow, and to enjoy gladness everlasting. Through our
Lord, &c. Amen.

Then the Father said, Pray for us Holy Father St. Francis; the Quire Answer'd, That we may be made worthy of the promises of Christ.

God, who dost increase thy Church, by the birth of the new Progeny of St. Francis; grant us by his imitation to despise all Earthly things, and to rejoyce in the participation of thy Celestial gifts, through Christ our Lord, Amen.

Father, Pray for us O Blessed Mother St. Clare. Quire, That we may be made worthy of the promises of Christ.

O Lord, we befeech thee to make us, who Honor the Memory of the Holy Virgin St. Clare; by her Intercession partakers of Celestial joys, and Co-heirs of thy only begotten Son; who lives and Reigns, with thee World Without end. Amen.

Then the Father Blessed the Veil as follows.

Father, May our help be in the Name of our Lord.
Quire, VVho made Heaven and Earth.
Father, O Lord hear my Prayer.
Quire, And let my cry come unto thee.
Father, The Lord be with you.
Quire, And with your Spirit.

L 4

Let us Pray.

O Lord, we humbly bescech thee, that thy powerful blessing may descend upon this Veil; wherewith the head of thy Handmaid is to be covered, that it may become blessced and holy to her, through Christ our Lord. Amen,

O Mnipotent, and Everlasting God; we humbly beseech thy Sacred Majesty, to Sanctifie with thy right hand this Veil, which thy Servant is about to put on her head; that thy Mercy assisting her, she may keep with an undefiled Body and Mind that Vow of Chastity, Mislically represented by this Veil, by which out of Love to thee, and thy Sacred Virgin Mother, she dedicates her self to thy Holy Service; that prepar'd hereby, she may joyn her self to thy Train of Virgins, and deserve to be lead by thee to the Everlasting Nuptials of the Lamb; who livest and Reignest, World without end. Amen.

Then he bleffed the Ring as follows.

Lord lesus Christ, the lover of true Chastity and perpetual Fidelity, we humbly beseech thy Immense Clemency, that thou wouldst bless this King, thy Servant is about to put on, and grant that she being Espous'd by this pledge, may persever thy Loyal Spouse, by so unspotted a Chastity, that she may deserve to be adorn'd with the gift of this Vertue, and enrich'd with it's Hundred-fold fruit, who livest and reignest, &c.

These Prayers being ended, the Quire recited, the Litanies of the Saints, Petitioning each of them to Pray for the Bride; and having ended the last Kirie Eleison, or Lord have Mercy upon us. The Father began the two first words of the Pater Noster, saying the rest to himself, till he came to the following words, And lead us not into Temptation, which he said aloud, and the Quire Answer'd, but deliver us from Evil, Amen.

Then the Father said, Lord fave thy Servant.

Quire, VVho my God places her trust in thee.

Father, Send her help from thy Sanctuary.

Quire, And from Sion defend her.

Father, Be to her a Tower of ftrength.

Quire, To defend her from the face of her Enemies.

Father, Let not the Enemy prevail against her.

Quire, Nor the Son of Iniquity be able to hurt her. Father, Lord hear my Prayer.

Quire, And let my cry come unto thee.

Father,

Father, The Lord be with you. Quire, And with your Spirit.

Then the Father faid the following Prayers.

T Et our humble Petitions O Lord appear in thy presence, and vouchsafe to bless thy Servant, to whom in thy Holy Name we give the Veil of Religion; and by the Intercession of the most bleffed, and most glorious Virgin Mary, of the Ble Jed Apostles St. Peter and St. Paul, St. Francis, St. Clare, and all the other Saints, grant her a perfect Conversion from the World; and so ferverous an observance of What she has undertaken; that in all her Tribulations, Streights and Temptations, being encouraged by thy Divine Consolation; and by true Humility and Obedience, being founded in fraternal Charity; she may justly, piously and Chastly perform, what by thy affistance she does this Day promise; and thereby deserve to enjoy with thee Everlasting Life. Who with the Father and Holy Ghost, livest and reignest, God World without end, Amen.

O Lord Iesus Christ, who art the way, out of which none can come to the Father; we befeech thy most benign Clemency, that thou wouldst lead this thy Servant, whom thou hast drawn

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drawn from Terrene and carnal desires, into the secure way of regular Discipline; and since thou vouchsafest to call Sinners to thee; saying, Come unto me all ye, that labor, and I will refresh you; grant that the Voice of this your Invitation, may have so much Power over her, as that laying down the burden of her Sins, she may deserve to taste how great, and good you are; and by this your Divine refection, be inabl'd to sustain your Chastisements for them: And as thou hast wouchsaft to attest, saying, I know my Sheep, and my Sheep know me; acknowledge her for thine, and grant that she may so know thee, and follow thee, and only thee; that she may never give Ear to, or obey anothers Voice; who hast promis'd, that whosoever obeys and serves thee here, shall follow thee bereafter; who livest and reignest, &c.

Then the Father bid the Bride repeate thrice the following words, out of the 118 Pfalm. Receive me according to thy promises, and I shall live, and do not disappoint me of my expectation; which she having done with a loud and distinct Voice, and the Abbets having as often Answer'd, My dearest Daughter, let it be done unto you, according to your words; the Quire Answer'd, Amen. Then the Bride kneel'd down before the Abbess, and joyning her hands together, plac't them betwixt the Abbesses,

and both their hands thus joyn'd, were tyed together with such a Stole, as the Priest wears about his Neck at Mass; and is a Representation of those Cords, wherewith our Savior, out of Love to us, permitted himself to be bound in his Passion; and therefore, the Bride mov'd with a Memory of this his Love, permits her hands to be thus bound, to represent those Interior bands, by which she ties her self whilst she makes her Sacred Vows; and her hands were also bound to Mother Abbesses, as a mark of that tye of Obedience to her Will, which she undertook; and then with a loud and distinct Voice she made her Profession, as follows.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I Sister Clare of Iesus, do Vow unto Almighty God, the most Glorious Virgin Mary, Our Holy Father St. Francis, Our Holy Mother St. Clare, unto all the Holy Saints, and to you Reverend Mother Abbess, and all your Successors, that shall hold your Place, to observe, all the Day's of my Life, the Rule and Form of living

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ing of the Poor Sifters of St. Clare,
giv'n her by St. Francis, and Confirm'd by Our Holy Father Pope
Innocent the IV. I Vow to live in
OBEDIENCE, without PROPRIETY in any thing, in CHASTITY also, and not to go out of
INCLOSURE during my whole
Life, according to the Constitutions of the same Rule.

Then the Abbess said, And I on the part of God, according to his Inviolable Decree, do promise, you Eternal Lise; if you observe, what you have Vow'd. To which the Quire Answer'd, Amen. Then the Abbess saluted the Bride, and taking off her White Veil, put on a Black one; saying, Take Daughter this Sacred Veil, and wear it till you come before the Tribunal of the Eternal Iudge, to whom all Knees, both in Heaven and Earth, and Hell are bent; remember you have for ever taken leave of the VVorld, and given, and united your self wholy to Iesus Christ, as to your beloved Spouse; may he defend and protect you from all Evils, and receive you at length, into Eternal Lise. Amen.

Then the Bride, with a loud Voice, recited the words of St. Agnes, He has put a Mark and Veil wer my Face, that I may admit no other Lover but himself.

Then

Then the Abbess put on the Brides head a Crown, faying, Take my dear Sifter this Temporal Crown, as a certain pledge of that Eternal one, which your Divine Spouse has prepar'd for you, if you be faith. ful to him. After this, the Abbess also put a Ring on her Finger, faying, at the same time, My beloved Daughter, take this Ring, as a Mark of that love and fidelity, which you ought inviolably to keep to your faithful Speuse lesus Christ, as long as you live. To which the Bride Answer'd, with a high Voice, My Lord Iesus Christ has engag'd me to him with his Ring, and adorn'd me as his Spouse, with a Crown. Then the Abbess put into her hand a Crucifix, and faid , Receive here , and embrace your Spouse ; may he receive, bless, and preserve both you and us, for ever, Amen. After The had receiv'd the Crucifix, the Father recited the following Prayers.

L Ord Iesus Christ, who by the immense goodness of thy Purity, hast vouchsafed to Espouse our Souls with an indissoluble band of Love, grant we beseech thee, that this thy Servant being sirmly engag'd by thy Ring of Faith, may become so constant, faithful, and devout a Spouse in thy service, as that she may sirmly persever in it to the end; who livest and reignest, &c.

God who by thy love hast inflam'd this thy O Servant, and drawn her from the Va-nity of the World, to the reward of so high a Calling; vouchsafe so to purific her heart with the presence, and the infusion of thy Divine Grace, that she may persever in it; that being Arengthen'd by thy assistance, she may be able to perform, What by thy Divine inspirations she has promis'd, and by the execution hereof, happily partake of the Eternal reward, thou hast promis'd those that persever in thy service; through Christ our Lord, Amen.

These Prayers being ended, the Quire began to Sing the following Responsal, The Kingdom of this VVorld, and all it's Ornaments, I have contemn'd for the Love of my Lord lefus Chrift: Which having ended, they began the Hymn, Te Deum Laudamus; and whilst they were Singing it, the Bride went round the Quire, and receiv'd the Embraces and Congratulations of all the Religious; then returning to her place, she and the rest of the Religious kneeling in their order, the Father recited that Verse of the 67 Psalm, Confirm O God, what thou hast wrought in us; and then made a very moving Sermon, upon the following Text, out of the 9th. Pfalm, Sperent in te Domine, qui noverunt nomen tuum : Let them hope in thee , O Lord , who know thy Name. In this Exhortation he First, lay'd

lay'd open the nature of this Action or Ceremony, they had perform'd; by evidencing, that a greater Act of hope could not be express'd, then by a Voluntary Contempt of the present, but transitory Comforts of this World; in expectation of those solid and inexplicable joys, whose durance was to be Eternal in the next. Believe me (said he) the vain hopes of the Earth are too poor and inconsiderable for so generous hearts, as yours are; the Kingdom of Heaven, as you have made out to Day, is mly worthy of them.

Secondly, He shew'd there could be no way more Compendious, to Honor and Celebrate this great Feast of All-Saints, then by striving to make themselves conformable to those Great Originals; which in this present conjuncture they had done, by so generously undervaluing all the transitory goods of this Life; and so might justly hope to arrive at that pitch of Sanctiry, this Contempt of the World had rais'd the Saints unto; and also to share with them the Crown of

Glory, in the World to come.

Thirdly, Addressing himself to the Bride; he assured her, she had strictly follow'd the direction of St. Austin, in Solemnising this Feast, by so closely following the Example of Saints; nay, even the hardest example, which is that of Martyrs: Whereby she had made a better, and a more moving Exhortation, by her Example, then he was able to make by his words; she having verified those of this great Doctor, Ser. 47. de Santis. Ab ipsis, Martyrum Festivitatum gaudia celebrantur;

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celebrantur; qui ipsorum Martyrum exempla sequuntur;
Solemnitates enim Martyrum, Exhortationes sunt Martyriorum, ut imitari non pigeat, quod celebrare delectat.
The joys of the Festivals of Saints, are best Celebrated by those, who follow their Examples; for the Solemnities of Martyrs, are so many Exhortatations to Martyrdome; that it may not be tedious to Practice, what is delightful to Celebrate. Proving that the Bride had couragiously enter'd upon the hardest of Martyrdoms; by taking upon her so long and terrifying a one, as was that dying Life, or living. Death, she had so joyfully embrac'd for the love of God.

CHAP. II.

What Effects this Ceremony wrought upon her self, and those that were present at it. The great Victory she had obtain'd over her passions, manifested by her unconcernedness in this, and two other very moving occasions.

Having ended the Ceremony of her Profession, I hope the taking notice of some moving Circumstances in it, and of the effects it wrought, both upon the Bride, and those that were present; will prove as grateful to the Reader, as I believe the foregoing Relation has been.

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The Ceremony was fo moving, as that there was scarce a Religious or Secular Person present, (who were as many as the Doxal could hold) that was able to refrain from Tears: Nay, the Governor himself, the Marquis of Flaveocur, a Person not at all subject to this passion; declar'd that he could not refrain from weeping, at the fight of it, no more then the rest; and that he had never felt fuch a tenderness of heart in all his Life. She her felf, who was the Actor, was the only person that seem'd unmov'd in this action, appearing all the while with a chearful, yet so recollected a Countenance, as if the had been totally absorpt in God, whose Sacrifice she fell that Day. Her little ones stood by her, all the time she performed the Ceremony; which was enough to have mov'd any heart but hers. For they being of an Age, not sensible of their lofs, feem'd as little concern'd as their Mother; and were very much pleas'd at what they understood not; being very busie in affifting at the Ceremony: The one put on her Veil, the other her Crown; at which Sifter Clare fmiling, told her, in a low Voice, she were that, for her Fathers fake.

The Solemnity being over, one askt her how it was possible, that beholding the great Commotion, and Tears of so many about her; she could remain so chearful and unconcerned, as she seem'd to be during the whole Ceremony? She Answer'd with a Spirit, as full of Ingenuity as Humility, That this constancy and chearfulness took their

rife from no other fource, than the Divine Goodness; which during the whole Ceremony had fil'd her heart with fo great an Interior peace and comfort, as she had never felt before in all her Life. Which was a due reward for that generous oblation, The had that Day made of her felf to Almighty God. Had the Person who askt her this Question, propos'd the same to any one of the Religious, they would have given an Answer quite different from hers, which her Humility would not permit her to give. The Religious had feen with how much Industry, even from her first entrance into Religion, The had made it her chief endeavour to suppress and overcome, the Sallies and Efforts of Nature; and had beheld her comportment in feveral other occasions, and feen with how great a Courage. The had behav'd he felf in other tryals, which God thought fit to fend her during her Noviship, to dispose her to a due performance of this great act of Love; and therefore, they were not so surprized, as those were who had only feen that one action of hers, they having been Eye Witnesses of divers evidences she had given, of her perfect and intire refignation to Gods Holy Will, even in the greatest afflictions, and most sensible tryals, that could have happen'd to her. Now the Reader that may the better perceive how she carry'd her self in them, I will here set down a Relation of her behaviour and perfect Conformity to Gods Will, at the Death of two of her dearest friends.

The first tryal of her Conformity was given her by the Death of Reverend Mother Luisa Taylor,

M 2 Abbess

Abbess of the Monastry. The History of whose Life deserves a Volum, being a person of an ab-folute and confummated Vertue. This Holy Abbess being suddenly seiz'd, with violent symtoms of Death; was pioufly expecting her last happy moment, and all the Religious were fent for, and came without the least delay, except Sifter Clare; who being advertis'd by one of the Religious, that came in great hast to her Cell, that Reverend Mother Abbess was a dying, and that if she did not come quickly, she would never see her alive: Sister Clare joyning her hands, without the least surprize, made a bow to her, expressing thereby her gratitude for the Message she brought her (it being their Custom never to speak in their Cells) and without making any such hast, as might occasion the omission even of the least, or most inconsiderable Ceremony of Religion; The first put on her great Veil, then kist the ground, and afterwards with a modest and graceful gate, follow'd the Religious to the Infirmary, where Mother Abbess lay a dying; as if this fad News had not at all come unexpected, or given her the least affliction. She came into the Chamber, where her dear Friend, and tender Mother lay ready to expire, and where the found all the Religious bath'd in Tears, like so many tender hearted Children, bemoaning the loss of their dying Mother; yet she who was like to fustain as great a loss as any (having had a great dependance upon her, and receiv'd great comfort from her Counsels) beheld her ready to leave

leave her, without shedding a Tear, whilst all the rest seem'd to be in a very great affliction, and general consternation; and so concern'd, as if all their happiness had depended on this Abbesses Life. Sifter Clare knew her great Vertues and worth; and had no less respect and affection for her, than they, which the many Obligations she had receiv'd from her, justly deserv'd; yet for all this The shewed not the least outward sign of grief. And when one of the Religious exprest hers, by her many Tears for Reverend Mother Abbesses Death; the efficaciously stopt them by the following words, VVerp not so much, Dear Sifter, 'tis the Will of God, you love so well. Her bearing this cross with so admirable a Conformity, mov'd Almighty God to reward her, by fending another equally sensible; and at the same time, to give her his Divine Grace to bear it with no less constancy. It was the Death of her Mistress of Novices, Sister Mary Bonaventure Carleton; who tho she had had a long experience in training up the Novices in perfection; yet, us'd to lay, She learnt more from this, than ever she had taught the rest; finding her perfect, even before she enter'd into the way of perfection, which made her have a very great esteem of her, confidence in her, and affection for her; looking upon her as sent from Heaven, rather to perfect her, than be perfected by her. Sifter Clare being of a grateful nature, was no ways backward in her returns; and looking upon her as the best of friends, and plac'd her confidence in her as in a Mother: But God, by her surprizing Death, almost as soon M 3. fnatcht

fnatcht away this comfort, as he had given it. which cross, Sifter Clare supported with the like courage, as she did the former, even without the loss of a Tear. Insomuch, that being ask'd by a Person of Quality (Madam Flavccour the Governors Lady of Graveling) If she were not very much concern'd for the Death of ber Mistres? She Antwer'd, Tes Madam, I have a great feeling of it, and indeed more than I can well express. These words, and the man-ner of delivering them, struck the Lady with admiration, to fee fuch a temper, as did not thed a Tear, when the had thus renewed the forrowful thoughts of the loss of her Mittress; and mov'd her to urge the matter a little farther, and ask her, How it was possible, she could forbear weeping, at the Remembrance of the loss, of such a friend? The good Novice (for then the was not Profest) told her, after her Iweet and affable way; Madam, nothing but God deserves our Tears, who is so good, as to hinder me from paying them, where they are not due. Such as knew not of how excellent and sweet a disposition Sister Clare was, might perhaps think so great an insensibility, as appeared in such moving circumstances as I have related, effects of an ill, hard, and ungrateful nature; which was insensible of kindness, and knew not either what friendship was, how to value it, what gratitude it tequires, or how much a Spiritual friendship exceeds that of Nature, ordinarily grounded up-on Sympathy, Natural inclination or Interest; and therefore perhaps might not much wonder at her comportment in the occasions I have related. But

But those who by Reading her Life, are made better acquainted with her humor, and have feen how folidly the grounded her friendship; how warily the engag'd her affection, and with what constancy and tenderness, upon all occasions she exprest it, to those the had made choice of for her Friends; especially, two such choice Friends as these; whose great Vertue mov'd her to a high esteem of them, their Station to a confidence in them, and their extraordinary Zeal for her Perfection, to a grateful affection for them; cannot but wonder to see her in so short a time, to have gain'd fo strange a command over her pasfions, as not to shed a Tear at their Death, which is the more to be admir'd in her tender Sex; especially, since, as her Answer to the Governors Lady declares, the fo fenfibly felt this Tryal. But God by her faithful co-operation with his Grace, had so strengthen'd her to overcome these feelings of Nature, as not to give the least fign or expression of forrow; whereby, she manifested, that thô she lov'd them well, yet she lov'd God better; whom also she lov'd in such a manner, as to desire rather, that he should please himself than her; nay, that even he should please himfelf in her affliction. Which shew'd, not only her sincere love to God, but also her dis-interessed love to her friends, prefering their happiness before her own; and therefore fince their Death was a gain to them, she could not regret her own loss by it, nor permit her forrow, to overcome the joy the ought to have, in thinking they were M 4 happy.

happy. The will of God was what she endeavor'd most industriously to find out; and joyfully embrac'd in whatsoever terrifying manner it appear'd to her; as her words to that Pious Religious, who was lamenting the Abbeffes Death declares. And therefore, what tryal soever of her Love. God thought fit to fend her, by depriving her of those friends she lov'd best; she was refoly'd this tryal should not deprive her of the chief object of her Love, himself; who was the hest of friends: And therefore was resolved to express her love in the best manner she was able, by preferring his Will and Pleasure, before her own in all things. Whereby she so surmounted all these sensible tryals, as to seem even insensible of them: And also dispos'd her self for the making her Profession, and for the loss of two such friends, with such a constancy and unconcernedness, as I have declar'd: And was also inabl'd quite to overcome the tenderness of an affectionate Mother towards her Children; as in the following Chapter I shall relate.

CHAP. III.

Her exact compliance with Mother Abbesses Orders, in taking care of her Children, in which she express more of a careful Mistress, than a tender Mother; and hereby manifested, that Pure Obedience, the inclination of Grace; and not affection to her Children, the inclination of Nature; moved her to accept this employment.

Fter she had made her Profession, as above declar'd; the first thing she set upon, was firictly to perform, what she had so lately promis'd. Obedience was her chief care. and thô nothing was more contrary to her inclination, than to look after her Children; yet feeing this charge was impos'd upon her, by her Superior, the chearfully undertook it. She knew by experience, what advantages, order and method always brought with it; and therefore was follicitous, that every moment should be rightly spent by her Children. For this end, the made them an exact Distribution, or Journal, for every hour of the Day, accommadated to their Age and Years. She spar'd no labor to Cultivate these tender Plants, and even from their Infancy,

Infairey, to prepare them for the Garden of Religion, if God frould make them to happy, as to call them to that bleffed State. To fet down the whole Diffribution of time The had made for them, would I fear feem too tedious; yet I cannot but let the Reader fee some part of it, and thereby give him a knowledge of her own Devotions, the without doubt practiting her felf, what The endeavor'd to inful into them. She order'd them that the first thing they did as soon as they awak'd, should be to make the Sign of the Cross, adding the following words, Bleffed be the Holy and undivided Trinity, now and for ever. Amen. And having done this, The bids them tell sweet Jesus, that they would suffer the Mortification of rising in the cold, and of leaving the comfort of their warm bed, for his fake, who left Heaven for theirs. Then, as foon as they were up, the Counfels them to kiss the ground, in Memory of that dust, out of which they came, and to which they were to return ; and to make an Act of Adoration, and Thanksgiving to the Divine Majesty, for having Created them of nothing, capable of loving, serving and enjoying him for all Eternity; and also for having preserv'd them the Night past from all dangers. Then that they should make an Oblation of themselves to his Infinite goodness. Afterwards to fay an Ave Mary to beg our Ladies bleffing upon them for that Day; whom they were to love and confide in, as in a Mother; having recourse to her in all their necessities as fuch, and dayly beg her Intercession, by saying their

their Beads together, at the time she had appointed. Then she order'd them to say a Gloria pati, &c. in thanksgiving to God, for the glory given to their good Angels, and for the honor given to themselves, by bestowing upon them such Beautiful and Powerful Protectors; whose Protection that Day, they were humbly to beg; and then to recommend themselves to their particular Patrons and Saints of their Name, and Pray for their friends; especially, for their Grand-sathers and Uncles Conversion.

This done, The order'd them before they came to School to her, to go to their Closset, and there offer up that, and all the other actions of that Day, with a pure intention (for want of which many even of our best actions were frequently lost, and the Meritalso of our other actions, which are indifferent, and of no Merit without such an intention) that as foon as they came thither they should strive which of them should first kifs sweet Jesus's Feet in their Crucifix, and remember they had chosen St. Mary Magdalen for one of their Patronesses, whose place was at the foot of the Crofs, when Christ dy'd upon it; and with to Love him as The did, faying a Pater and Ave, and telling our dear Savior they were going to School to please him, and that all their actions that Day shall be for no other end.

When they came to School, to confirm them in the practice of that profitable Devotion to their good Angel, the had recommended to them, the gave them an example of it her felf; and took out

of her breaft a little Paper Picture of her good Angel, the always carry'd about her, and placeing it before her, and them (to put them in mind of their good Angelswho were present, thô invisible) the recommended her felf and Children to them. To these she added, also other profitable Documents, and necessary Instructions; as of submission, of obedience, but most particularly of that of Humility; a Virtue very necessary to be acquir'd in young Years, where Nature still leads to the contrary. For this end, she would have them always, call their Maid Sifter, in which the show'd no little sign of Humility in her felf, by commanding them to give the fame Title to their Servant, they gave to her felf: And thô nothing could be more taking, than the sweet and submissive humor of these Children towards her; yet the forced the efforts of Nature, always to give place to those of Grace; as may be gather'd from the following passage.

The Governours Lady, being one Day within the Inclosure amongst the Religious, desir'd to see Sister clare, and her Children together; upon this, she was order'd to come, and as she enter'd the Room, the Lady wisper'd one of them in the Ear, from whom I had the Relation, saying, I see, 'tis not a poor and mean Habit, that can hide true Nobility and VVorth; and beholding her very attentively, she was so struck, that words were too scant to express the sentiments of her mind; till some Tears had made way for them,

and

and then recovering her felf, in a passionate and abrupt manner, fhe said ; Here needs a Pomerful Hand, to Sustain this great work; and being still in a kind of confusion, the could not proceed farther, upon that subject, but looking stedfastly upon the Children (who all this time, by moying Language Carefs'd their Mother, and hung about her Neck) she broke out again into this expression. O Madam, how is it posible, to leave such Children? This is a touch of God, that strangely suprizes me. Another Person of Quality that accompany'd the Governors Lady, feeing their Mother express so little kindness and tenderness towards them, endeavor'd to Caress them, and show as much fondness towards them as she was able. Telling them. They did mistake their Mother, and that she her felf was their Mother, and not sister Clare; upon which the Children ran from her to their Mother, hanging about her, and heaking to her in fuch moving Language, as melted the Ladys heart; and mov'd her with Tears, modefly to inveigh against the leaving such little Angels; declaring, That her change of Condition, was an act above her Sex; nay, even above Flesh and Blood, and was in her opinion, rather to be admir'd then imitated. This Rhetoric of both these Ladies had no influence upon Sister Clare; she seem'd as if their words had not concern'd her, or as if she had not heard them; and by this her humble and modest comportment, much amaz'd the standers by; who admir'd to fee God Almighties Grace fo strangely Triamphing over the bent, and inclination, of Nature.

CHAP. IV.

Her Zeal for the Conversion of her Relations to the Catholic Faith, her Prayer for them, and Ferverous Letters to her Father, expressing her passionate Love towards him, by her fervent Zeal for his Conversion, not-withstanding his great severity, and unkindnesses towards her.

But this Heroical abnegation, of whatsoever the tenderness of Nature was able to suggest, tho very extraordinary, as we have seen in the foregoing Chapter, did no ways hinder that restless Zeal, she always had for the Conversion of her friends. Her own words, sufficiently prove that her Charity had no other tendency; as the following Prayer she made for her nighest Relations will evidence: Which I find in her own hand amongst the rest of her Papers.

O Most great God of Mercy, look with the Eyes of compassion upon my near Relations, and Friends, who are yet detain'd in Schism and Heresse. And remember I beseech you, that you did not bring them out of their Eternal Nothing, and Stamp upon their Souls

The Life of the Lady WARNER. 191 your own Sacred Image, in order to destroy, and abandon those perfect products of your powerful band, having been pleased to fend your only Son, to pay the ransome for thom, as well as for my unworthy felf, with the price of your most precious Blood. Dart therefore, @ most merciful God, some beams of your light into their dark, and deceived understandings : Have mercy upon them, and let the light of your Countenance shine upon them, that they may fee the Truth of your Sacred Mysteries: Give them Grace to Submit their Necks to the sweet and easie Toke of your Precepts, proposed, and delivered by your Holy Church. O my dear Redeemer, what have I done for you? 'Or What have I deserved at your hands, that I should be called to your saving Faith, and be made a member of your Holy Church. Impant I beseech you, the like favor, by your bitter Death and Passion, to those your misled, and unbelieving Creatures my Friends and Relations; that together with my self they may faithfully acknowledge, adore, and love you, their glorious Creator and Redeemer, here in this World; and in the World to come, praise and magnifie your goodness, and joyfully Celebrate your Mercies with Canticles of Eternal Gratitude, and

Thanksgiving. Amen.

If this Zeal was so particular for her friends. you may imagine how active it was for the conversion of her Father; whom she so passionately lov'd, that no want of Affection in him, was ever able to lessen it : Who, thô he Wrote several Letters to her; yet he never gave her the Title of Child, or Subscrib'd himself, her Father. But oftentimes in his Letters, he upbraids her, for committing an unheard of ingratitude, in taking such a course as this was, without asking his advice or consent: The news of which (as he faid in one) feem'd to him incredible, because he never judg'd, that her Husband's or her Affections to one another, had been fo moderate (by any thing he had ever heard or feen,) as that they could be perswaded upon pretence of Christianity, to embrace such a strange and horrid undertaking, by breaking the Solemn Vow of Matrimony. That hereby, she seem'd to have fuckt the Milk of a Tygress, rather than of a Woman; and to have lost all good Nature, and even Humanity it self. He added, that it was an injury done to Heaven, to call such follies, and Infinuations as these Inspirations, and godly motions; affuring her upon his Faith, that all the Catholics he had spoken with, condemned this rash and inconsiderate Action of theirs; and therefore conjur'd her, either to return to England, that he might have the comfort of visiting them there; or to live together some where in France, or Flanders; whether he would come to fee them: Requiring her to obey this his advice,

as the Counsel of a Father: Which if she did not, he would never give her his blessing; and ends his Letter by a bare subscription of his Name. These severe checks from a Father, she lov'd so tenderly, must needs have wrought upon her, had not the Grace of Almighty God in a particular manner assisted her, so piously to bear them; and that she did so, is evident; from the Dutiful Answer she return'd him, to his Letter couch't in so hard and severe terms.

SIR,

The great condescention of your Goodness to me, I did not receive till almost two Months after it's date, else I had not deserved my acknowledgment of it a Minute, and was not all that time without great perplexity, whether I might (without an unpardonable presumption) attempt to beg your blessing; since my Actions have unhappily appear'd to you so Criminal, as rather to deserve the contrary. Wherefore I most humbly beg you upon my knees; to give me leave to offer unto you, the sole Motives of our so much wonder'd at resolutions. You know Sir, that the State of Life I am now in, is but what God Almighty has been pleas'd to grant me, after a long and earnest pursuit of it; and which if it had pleas'd him to move.

194 The Life of the Lady WARNER. you to grant me sooner, as he was pleas'd to move my dear Sir John Warner, not only to confini to, but even to propose, might have prevented the unhappy disturbance, I have since given you. Those that consider his Veriue, and that our Affections were wholy grounded on that, will not wonder we should deprive our selves of those Temporal enjoyments, We had bere, to make one another a present of Eternal ones; and indeed Sir, 1 presume to say, I believe you have that opinion of my kind-ness to him, (tho you were never pleased to believe I had those due Respects and Affections I ought for you) which might make you mitigate that severe Consure you are pleas'd to make of my Actions towards you. Certainly Sir, less than a particular and strong Impression, that the World was not Safe for me, had not been sufficient to have made me part with fuch an Husband; if you will give me leave to say nothing of your self. But I must now acknowledge Sir, that every word of this without your particular goodness, may be offensive: Therefore, I do not Write Without extraordiwary pain. As to the Infinite bleffing of a Fathers presence, that you were pleas'd to men-tion; 'twas too great to be offer'd, till we were out of the Power of enjoying it; and if you did not name it for a Torment to me, you would

The Life of the Lady WARNER. 195 would find these Countries (considering the nearness of the Spaw) very convenient for you; here being such entertainments, and so good Conversations, Which, if I were not bere, might perhaps be an invitation to you. Oh Sir, I wish since God has thus dispos'd of me by his infinite mercy, that we had a Monastry near you in Wales; for if I am to have any happiness in this World, I wish it might be by your procurement: For then my heart would be at rest, that you had forgiven me; but above all, that by fo acceptable a work as this, you had gain'd those blessings of Almighty God, which in my Prayers I Shall never cease to ask; knowing you would then find that true content, which the World has not yet been able to give you. Which that you may, I befeech him of his mercy to move you to pardon, whatever appears to you, as Criminal in me; since what contradicts not the Duty I owe my Heavenly Father, I shall ever confess due to you. With all Humility upon my Knees, I beg your blessing, for my self and Children,

> Your most passionate and affectionate Poor Child,

> > CLARE of JESUS.

To

To which Letter she adds this Post-Script.

Sir, I thought fit to fend you these, but I befeech you forget them, as foon, you have read them, and forgive me, who am the cause of so much trouble to you.

Nor did her restless Zeal for her Father's Conversion terminate here, but she still us'd new Methods of endeavouring it. And receiving no Answer to her last Letter, she procur'd a Catholic Gentleman (who was extreamly well verst in Controversie, and a Neighbor to Sir Thomas Hanmer) to take the occasion of giving him a Visit, and Discoursing with him, concerning Catholic Religion; and withal, defir'd him to carry this fecond Letter, no less passionate then the former, that by his Conversation, he might come to a better knowledge of the truth of the Roman Catholic Religion.

SIR,

Ar Obligations, and ardent affection for you, will not Suffer me to be long silent, nor to fear, or excuse my often troubling you; and I do now do it, in hopes that the Conversation, and acquaintance of this Gentleman (who is the bearer) will be so welcome to you; that you will esteem his Company a divertif-

ment. At least Sir, grant me this only request and satisfaction, to bear you bave difcoursed with him. I do really assure my self, that if you were convinced of the necessity, and had weighed themany reasons why you ought to be other than what you are; your heart is too great and Noble, to be kept back by any Worldly consideration. St. Austin had surely something extraordinary in his Soul, before it met with it's right Object; and give me leave to fay Sir, so have you; and I hope you may live to teach many to Love as he did; if once all hindrances were taken away betwixt you and that ravishing goodness of God. What is it me feek after, but full contentment of mind? And who can give that, but the plenitude of all goodness? In him there is nothing but love and joy, his nature is to make all things happy in him, and whoever has once experienced, the delights he gives proper for the Soul, will immediately abbor those of Sense, and confess them to be real pains. Sir, what can you leave, or suffer, but he can fortifie you to undergo; and change into comfort, what by nature you most of all fear? And infallibly his goodness will do so, if you will only bear and Discourse impartially: Which on my Knees I bumbly beg for Christ's sake, in remembrance of all he suffer'd for you. Sir, do not deny me; behold me at your Feet embracing N 3

embracing them, with the affection of my whole heart, and be no longer cruel to your self, who are so dear to me; since all the joys in this World can be nothing to me, without your being happy. Pardon me this importunity: I could Write, I confess, and never give over, but for fear of troubling you, being truly, tho your unworthy, yet

Your most passionate and affectionate poor Child,

CLARE of JESUS.

One would have thought, that these lines so full of respect and affection, might have deserv'd . an Answer, if the former had not; and have convinced him, that the want of affection was not the cause of her pious undertaking, which he taxt her with; but that this happy change of hers, had purified that love, which the before had for him; in giving her so great a concern, as she expresses in this, for his Conversion; on which depended his Eternal happiness. And thô neither this, nor those dayly Prayers and Tears she offer'd for him, could gain the least upon him; yet still she continu'd her sollicitations to Heaven in his behalf, and that her Prayers might be the more efficacious, she endeavour'd the more earnestly to obtain a more persect and happy Union with God. CHAP.

CHAP. V.

RESERVE YOUR

Her generous Resolution of tending to Perfection. The Testimony of her Ghostly Father and others, how diligently she puts these her Resolutions in Practice.

I will not perchance, here be amis, to give a short Idza of that consummate perfection, she at length arriv'd too, which cannot be better perform'd, then by setting down those generous Resolutions, I find in her own hand amongst the rest of her Papers.

Most Sacred and undivided Trinity, Three Persons, and one Essence, cast a glance of your All seeing Eye, upon my unworthy, wretched and wounded Soul, groaning under the burthen of her own Abys of misery; trembling at the consideration of your secret judgments; confounded at the memory of her former disloyalties, and ingratitude, all cover'd with shame, and pierct with sorrow: Humbly prostrating her self before the Throne of your dreadful Majesty; and tendering her Petition to your infinite Mercy. You have been pleas'd N a

o benign Lover of all Souls, to expect her hitherto most patiently. You have most efficaciously terrifyed ber with your threats; you have most earnestly invited her, and powerfully drawn her with your promises; you have given her a strong considence in your goodness, and mercy. You have induced her to an absolute expiation of her Crimes, and a perfect reconciliation by a Sincere Contrition, intire Sacramental Coufesion, and prompt Satisfaction; you have given her Strong refolutions of an intire Reformation. This is the change of your right-hand, and the only effect of your goodness, to whom be ascribed all honor and praise. And now my powerful Creator, my unfetter à Soul, aspires to a high flight, she covers a nearer conjunction with your infinite perfections, and excellencies, the only Object of her Love; and repose of her defires. Q! who will give her the wings of a Dove, that the may Soar up to her beloved, and spend the rest of this Pilgrimage, in the freet Contemplation of Heavenly Mysteries, by a perpetual retirement, and divorce from those many surbulent distractions, She has been incumberd pithal; and from all sollicitude and care of any thing below. Infuse therefore, 0 Divine attractor of Souls, your efficacious Grace; Arengthen her desires, and confirm her resolutions in so high an interprize, for the Reliques

The Life of the Lady WARNER. 201 of sin have yet an overswaying Power, over her feeble Will, her cruel Enemies lye in wait to obstruct her free passage into this happy State of repose. The sensual propensions of Flesh and Blood, are in a continual conflict to subdue reason, and the enticing allurements of Worldly objects in ber imagination, endeavour to blind the interior Eyes of her Soul; and divert her from beholding the beauty of Vertue, from considering her own misery and ingratitude, and from contemplating your infinite beauty, and love tomards her. Let therefore, your Powerful Strength break afunder, all thefe Strong bonds of Iniquity, and let the same force that has so happily dispossest Satan, of the Empire he had in her, re-invest you in your just inheritance and habitation. Embelish her with all folid Vertues and Perfections; make her a Paradise of delights, by leting her behold you in all things; and then re-assume her to your self, who are her Creator, Preserver, and Redeemer. Amen.

Having gather'd out of her own Memoires, how far the was advanced in all the ways of an interior Life; and to what a pitch of the Union of God, the was arrived; it follows that we take notice of those steps by which she mounted up to this so eminent degree of Persection: Which her Ghossly Father, and several of the Religious take

take notice of in the Characters, they by request gave of her fince her Death, from her first entrance into a Religious State of Life: Viz. that the had to deep an apprehention of her own Nothingness that of all Vices she seem'd to fear, that of vain-glory the least. All the extraordipary favors the received from Heaven, ferved onby to increase the bad Opinion she had conceiv'd of her felf. From this Humility, and profound acknowledgment of her own unworthiness, sprung as from their fource all those other Vertues so fingular in her. As to her Recollection, besides what I have already faid of this subject, the trod the paths of the most Illustrious Saints, always walking in the fight of God; which holy exercife became to habitual to her, that the once ingeniously acknowleded, That fince her entrance amangst the Poor Clares, she had but twice loft the Divine Presence, and that for about the space of an Ave Maria, each time, being taken up with too great follicitude for her Children. No wonder then, The had as many unquestionable Witnesses of a Recollected Spirit, as there were persons who dayly convers'd with her. Her looks, as they faid, and that Heavenly Air which appear'd in her Countenance, was fufficient to strike Reverence and Devotion into the most wandring and dissipated imagination. There was no need of studying her humor, or observing her times; her temper was always equal, as was her mind; those Graces and Excellencies of an even and pleafant humor, never fail'd her; to that no accident, thô never fo furprizing

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prizing and ftrange, could make the least visible imprellion upon her: Her Vertue was not of a faint or fading Nature, like that of some tender Constitutions, which changeth with every blast, but strong and permanent; not to be alter'd by any viciflitudes, or various events of this Life: The change of weather, the infirmity of fickness, the Death of friends, had no influence upon her constancy; this golden vein of indifferency that ran through the whole body of her actions, made her Superior to all events, that are wont to move, and work upon others; nothing but what was in God, from God, and for God, was any part of her care; in a word, not to run this Topic out into a Volum; she had obtain'd by a Mastery over her natural inclinations and passions, so perfect an union with Almighty God, that her whole Life seem'd to be one continu'd Act of love and Adoration. This Communication with God, was attended with that high degree of Prayet, which according to Divines consists in pasfively receiving the impressions of the Divine Spirit; insomuch, that her first Abbes Reverend Mother Taylor, who had spent several Years in that Holy practice, affirm'd, That it was so superor heard upon that subject, came short of her Prayer, which tho she could never conceive or understand the depth of; yet she was fully convinced it was from God; as having so irrefragable a Testimony against Delusion, as was her humble Obedience and submission to her Ghostly Fathers; in laying it aside s long as they judged sit;

tho in the mean time. The felt so great desolation, dryness and darkness, as she was better able to fuffer their to express; which was a second proof and no less convincing than the former, of the Fruth and Goodness of her Prayer, and of the Spirit that conducted her in it.

CHAP. VI.

The Excellency of her Prayer, gather'd from

TF the Rule, the Eternal Wildom gives us, I how to make a right judgment of any thing by it's fruits, be infallable, as certainly is, we cannot miss the making a right one of the folidity and excellency of her Prayer; if we take a view of it's fruits. For let the Prayer be mever fo high, and never fo hard to be understood, the fruits thereof are visible, and easily perceiv'd. Her Prayer then, thô it was very high, did not confift in extravagant Raptures and Transports, which fometimes draw to felf esteem , stifnels of judgment, a neglect of Rule and Order; but in the practice of all folid Vertues: As the her felf hath given us to understand by transmitting unto us those Divine lights, and interior motions Almighty God infus'd into her Soul, which afford us to many convincing arguments, of the folidity

The Life of the Lady WARNER. 205 follidity of her fervor and Devotion. Take them in her own words a thort Summary of what the follows practised.

Some of ber Fruits of Prayer.

How long, O most pure Object of "Divine Love, shall I be deprived of that "Soveraign good, which my Soul incef-"fantly thirsts after? When will you put "a period to this my tedious banishment? "When shall I be satisted with the fruiti-"on of your glorious aspect? I am wholy "transported with the love of your un-"speakable goodness, and my ardent af-"fections surpass the bounds of moderati-"on: But the consideration of the Beati-"fical Vision, and my own unworthiness "gives me a fevere check, and puts me in "mind of my own aspiring presumption; "telling me, that if my wandring thoughts "fear so high, as to pretend to the favors "of bosom friends, the heavy burden of "my Iniquities and Transgressions, will "bring me to an unseasonable fall. Odifamal Confideration! Ohorrid defolation! "This is the Dart that deeply pierces my "poor Soul. This is that fierce and cruel "Lyon, which with open Jaws feems

er ready to devour me, and rend in pieces "my bleeding heart; whether then shall I "turn my self, but to you, O my God the "fountain of mercy, and goodness? Suc-"cor this distressed Soul of mine, which " you have framed according to your own "likeness. But how can I hope for mer-"cy from you, my Powerful Creator? "Whole Divine Perfections I have to often "contemned; whole Sacred Law I have "To frequently violated; whole Holy Iner spirations I have so much rejected; whose eramiable Invitations I have most ungrateer fully flighted, and wholy defaced the "Sacred Image of your Divinity, which " you imprinted on my Soul; nor can I "alledge any Merits of my own, that may "make me worthy of your favor or mer-"cy; but like a helpless wretch, my own ec Conscience crys out guilty, and fills me " with shame and confusion before the "Tribunal of your Sacred Majesty. What "hopes then of redress? What Advocate "to plead my cause? Shall the Sins of my "Life past seperate me from what is so "dear to me? O Eternal Sun of Glory, "let the peircing beams of your bright-"nels diffipate the dark Clouds of my "Transgressions; and open the way for an "Interview

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"Interview, between me and you, the
"only comfort of my Soul. Let the ar"dent fire of your Charity dissolve what"ever is hard and frozen in me; inflame
"my heart with an intense love for your
"Beauty and excellency; let not Heaven
"frown upon me, for therein lies all the

"Treasure I hope for.

"Have mercy therefore upon me, O "most compassionate Redeemer! I am that "Prodigal Child, who have spent so many "Years in Ignorance and Error, consumging the precious substance of your So-"veraign Graces, by my vain and licen-"tious living, and now finding my felf "destitute of all Spiritual helps, by your "Iweet attracting Inspirations, I return "fall of forrow and confusion, to you my "loving Father, my skilful Physician, my "powerful Redeemer; I confess I have "finned against Heaven and before you; "but open, I beseech you, the Bowels of "compassion, and of your great mercy and "bounty, receive me again into favor. "I am that loft Sheep who have to long "gone aftray, from your Flock. But fince "it has pleased your never failing Provi-"dence, to bring me into the sweet Pastures "of your Holy Catholic Church; keep

and preserve me in it, by your most powerful hand; let not the deceirful al-"lurements of the World, lay any farther infection upon my Soul. Heal my fores by the infusion of thole Spiritual Graces, which your bitter Passion has Merited "for me; bind up my wounds, cleanse me "from my Iniquities, speak but the word, "and my Soul shall live.

"O let not any thing remain within the or that may make me ungrateful to your "most infinite Purity. Your All-seeing ec Eye does most clearly penetrate the most "fore, and consume with that Fire of pure c Charity, all the stubble and dross of my of former transgressions; that I may have "a pure Soul, suitable to your pure love; er for you know, that nothing can fatiate "my ardent defires, but your felf; in whom "all good is contain'd: Give your self "therefore O Beauty of Angels, give your felf to my Soul, and I shall be rich e"nough. But alas, what reciprocal Ob-"larion can I make, O fource of goodnels? "I can give nothing to you but what I "have received from you, take therefore to your felf, my whole Being, take all the powers of my Soul, all the senses of my ce Body,

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The Life of the Lady WARNER. 209 "Body, my Heart, my Will, my Defires. "and Affections; take all that I am, have, cor can hope for, and if I had more I "would give more; if I may call any "thing a gift to your felf, who are the Su-"preme Lord of all things; and there-"fore, whatever I can give you, is al. ready your own; take therefore what is "yours, and dispose of it, according to "your most blessed Will and Pleasure : "Make my Will yours, and let all the fa-"culties of my Soul never move, but to "bless and praise you; that so drawing "nearer and nearer to you, who are my "fole delight, I may at length be wholy "absorpt, in your Sacred Divinity, and "Celebrate your praises with an Eternal " Alleluia.

Thus you see how by the purgative, and illuminative way, she attains to the Unitive, after so high and wonderful a manner; that she seems to have traced out the soot-steps of that worthy Gentleman, and great Spiritualist, Mr. Ruisson (with whom as I before mention'd she became acquainted at Liege) and to have put in practice those admirable directions for Prayer, which at her request he gave her, in a Letter not long before her Death. Which since there appears in it an Idea of that Persection, to which

he had arriv'd, and she so closely follow'd; thô it be somewhat long, yet cannot believe it will seem tedious, and therefore have set it down at large in the following Chapter.

CHAP. VII.

Mr. Ruisson's Letter to Sister Clare; containing admirable directions for Prayer and Vnion with God, in which Perfection chiefly consists: Together with her humble Answer.

DEar Sister in Iesus Christ, in the Country of darkness all is darkness. The light is reserved for Heaven, which God hides from us in this World under Shadows, Visions and Figures, which St. Dennis of Alexandria admir'd. and reverenc'd, without understanding them. Whilst Adam acted by the Principles of Faith, he conserved himself in the State of Innocency, and Immortality, and in a perfect Vnion with God; but from the moment he endeavour'd to raise himself to the light of knowledge, he list himself init's darkness, and became Criminal; because he desir'd a greater knowledge, than God had bestowed upon him.

So commonly the greatest Schollars, and most piercing Wits, do not make the humblest and greatest Saints. Learning is a Tyrant, that never failes to persecute them that possess it. It perverts their Wills, casts them into Pride, and presumption, and now and then into the Abysis of Heresie and Apostacy. Hence it is, that God has founded the Maxims of Faith, upon his word; whose chief Mysteries, and most necessary to Salvation, are incomprehensible; that he might make the way to Heaven, equally easie to the Learned, and ignorant, to great and small; and so hold our Indgments in a perfect Vnion, with all he should propese by his Church. Moreover, in this blind Obedience, one may testifie a greater fidelity, and practice more Vertue; there being less of self love and satisfaction, and more courage and generosity, in an humble acknowledgment of our ignorance (such as St. Paul made when he said, He knew nothing but Christ Crucified, and that he had no other knowledge, than what he had learnt at the foot of the Cros) than by being Master of a greater knowledge, than the greatest Doctors of the Church Were inspir'd with. Wherefore Dear Sister, Study fidelity more than knowledge, value Faith more than Life, and Love, more than curiofity; which Love operates in you the Vnion you desire, and

and has made you like Abraham leave your House, your Country, and even those tender and Sacred Friendships, which were permitted you to enjoy in the World: To the end that this V nion might be so much the stronger and more pure, and that God might have an intire possission of your heart, which he before

possessed but by halves.

Dear Sister, this absolute leaving all you possest, by your Profession in the face of the Church; this generous submitting your self, for time and Eternity, to the disposal of the Divine Providence; this blind Obedience, to the Voice of your Spouse, whom you have follow'd; does not only unite you to him, but difpose you to a perfect annihilation of your self; by which one comes to a kind of Deiformity, which is the Kingdom of God in a Soul; when abandoning her own knowledge, lights, desires, and will; she plunges her self with all the effects both of her natural and Supernatural Being, into him; that henceforth she may say with St. Paul, Vivo ego, jam non ego, vivit verò in me Christus; I live, now 'tis not I that live, but Christ that lives in me; all her works, being in a manner Gods operations.

'Tis then (when a Soul is arriv'd to this place) that God is her Life, her Being, her Light, and her Love; 'tis then that he works in her all things, she neither knowing the end, nor cause of them. And this shews the possibility of not loosing God a moment, without a continual remembrance of him, or an apprehension of his presence; he who has his heart and eyes continually upon you, as if you were the Object of his happiness, cannot loose you for an instant; you have therefore nothing to loose; because he is your All; and you cannot loose any thing because you possess him, who is all things; and because you have left off what you were in appearance, and in your own judgment; that he alone might raign and triumph in you, and be All in All to you. Besides a Soul in Grace, can neither forget, nor loose God for one single moment; as well according to nature (her Memory and Will being an indivisible part of her self, and without parts) as according to God who is her Treasure, the Memory of her Memory, and the Will of her Will; which Powers being united to, and lost in God, have no more any Being or Action of their own; all their operations, Exterior and Interior being from God and in God; so that loss or gain, forgetting or remembring, must be the same to you; for if the actual and perceptible, remembring,

membring, which passes by the sense and imagination, were profitable for you; he loves you too well, to substract it from you for a moment. It is not therefore this exterior Image, repre-Sented to Sense, that you ought to Stop at, but rather at that Interior and Eternal Memory, which resides in the bottom of your Soul, and is continually in Action, because the Principle of Life is in it, and that is even the Life Which makes it live; for in the State of it's Vnion with the Body, it cannot raise it self above what it sees and knows, without the help of some Figure, or Corporal Character; or at least some shadow of matter, which vanishes away by Faith, as all other material, transitory, or corruptible things do. Your Perfection therefore dear Sister consists in being What you are, and doing, what you do, and in nothing else; if God looked for more he would more hearken after your desires, than his own; Holy indifferency in a State of Life or Vocation, is that which makes up every ones Perfection, and Sanctification; for to desire to be more than he has a mind we should be; to gape after more, than he has a mind to give; not to be content, with ones Portion; to be un-Willing to loose him a moment, when he retires and hides himself from us on purpose, to dis-unite us from all things whatever, except from

The Life of the Lady WARNER. 215 from his Holy Will; is an effect of self-love, which instead of uniting us more and more to him; doth rather separate and divide us from him.

It is a lamentable blindness of the greatest part of Spiritual Persons, and rather hinders, than augments their Perfection; when they let themselves be carried on with too great aheat, and zeal to obtain it; whereas, they rather ought with patience, and sweetness, to expect it, from the pure goodness and Grace of God. How many Prayers, Works of Charity, Communions, Watchings, Labors, Mortifications and Fasts, will one Day crave Iustice against as? For having done them by the Spirit of nature, and to please our selves; and rather follow'd our own fancy and opinion, than the Will of God: Which by the Prophet Isaiah 58. 3. he complaines of: He only requires from us proportionably to what be gives us, and is satisfied with our doing his Will with a Purity of Intention, rather than our own; who Sanctifies even our defects, in that single Relation, they bear to his Orders, and Eternal designs; it is this which made St. Paul as well as St. Augustin say, He did the evil he would not, and did not the good he would; at which he was not at all troubled, knowing well that God does not impute to sin, the failings 0 4 of

of nature, which are not free; since love excufes them, covers them, blots them out, and even turns them to our good, and glory. So that if you desire to profit by your own losses, to buy Heaven with bad Mony (and indeed we have no other) make a Divine Commerce, an Eternal Bargain with God; whereby your Will, which is a free, Spiritual, and an Immortal Power, Mistress of her felf, and of all the other Powers, does from this moment for ever destine; imploy, and apply, all the parts and peices of your Being, to be) as the hand of a Dial that shows the hour) a perpetual Remembrance, Congratulation, Thanksgiving and Iubilation for all the Praifes, Homages, Respects and Adorations, which all Creatures give, or shall eternally give to God, for the love he bears to him-Self; to the end you may Adore, and Glorifie him in this Spirit; and love him with that eternal love, which alone is worthy of him: And God will show you as much good will, and give you as great a reward for it, as if you your self did give all the Offerings, Sacrifices, and Blefsings, which Men and Angels give him in Heaven and Earth. Nay, the Will, that has an Infinity for it's Object, may make all the Individuals, of Human, and Angelical Natures; all the motions of Soul, and Body; Nay even all Created Beings, to an Atome

The Life of the Lady WARNER. 217 or grain of Sand; concur to so noble a work.

Good God how admirable, profitable, and Divine is this exercise! Which costs nothing at all, and may be compleated in a moment?

And what Treasures of Glory does a Manloose, that is either ignorant of it, or neglects it? Whilst he is busted in so many things, whilst he is sad or joyful, upon account of different accidents; without referring them to God, as their Origin : Since in him they are eternal, infinite, and most perfect, and out of him they are nothing but varity and lys; that is finite, corruptible, and subject to an infinity of changes. Dear Sifter, stop a while here, view this Spirit of Vnity, which is the Spirit of God himself, which gathers divided and dis-united things into one, to draw us out of multiplicity and the imperfection of nature, into this holy Vnion, with a Transformation into himself: Which makes one contrary to be found in the other, the Creature in God, Perfection in Imperfection, Vnity in Multiplicity, Light in Darkness, Peace in War, Recollection in Di-Straction, Sweetness in the Cross, Abundance in Poverty, Life in Death, Corporal in Spiritual, God in All, and All in Him. Do not mistake me I beseech you, in thinking that beeause God changes so often his manner of proceeding

ceeding with you, he is not still yours, and you his; dive by the light of Faith, into the darkness where he hides himself, penetrate the Veiles of Bodies and Spirits, with which he covers himself; see him act in all his Creatures, giving them their determinate motion, who is properly their Life and Being: Not a Hair presents it self unto our Eyes, without his sight and permission; to the end, that that lively and active Faith of yours, may see him in his Images, and Characters; as we see a Saint in his Cloaths, or a Friend in Imagination; whilst we behold his Picture, that repairs the weakness of our Memory.

Dear Sister, make the last effort, imitate a King, who to Establish himself, and to Reign peaceably in a Kingdom newly Conquer'd; fills every place with horror and desolation: Puts to the Sword, not only such as oppose his designs, but even rids himself of his suspected Friends, for fear of some Treasonable surprize. In like manner do you kill and destroy all your Sworn Enemies, Annihilate all your desires, and Passions, take leave even of what appears Vertue and Perfection; because they make a noise and pudder, and cause more Smoak and distraction, than they augment the sire of Love: Bid Love enter into it's source, cause Humility to keep love Company, or debase it self below Lucifer,

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fer; and desire your Friends to sleep and take
their repose; since the Son of Man goes to
be abandoned, forsaken, and Crucified; to
Establish God alone in All, and through
All. His Dominion and Empire in a Soul in
Grace, is the Creating Essence, or the very
Essence of the Creator.

I have made an Epitome of the Nothing of all things, and of the All of God, which Practice will better explain, than reason: I hope this at present is sufficient to assure you, of the Affection of him who is, as much as any one in the World, except your Brother

Clare, Dear Sister

Herke Iuly 13.

Your most humble, and most affectionate Servant in God,

Ruisson.

To show with what Humility, and how briefly and solidly she reply dto this excellent Letter; I will here set down her Answer, Translated out of French, which contains a great deal of substance in a few words.

SIR.

T Confess'tis a good while since I receiv'd your welcome Letter, which my indisposition hinder'd me till now from Answering; Please but to obtain for me some of that true and pure love of God, which you so well discourse of, and so faithfully practice, that animated thereby, I may be able to suffer sickness ex whatever God pleases to send me, with such a perfect submission, and Vnion to his Divine Will, as that I may become intirely his; and then I shall be better able to converse with you, for at present I am unworthy of such a Conversation; but must own, that when 'tis God's Will to move you to Write to me, I both receive and read your Letters, with a great deal of com. fort; yet cannot defire this, or any thing elfe; but that his Holy Will should be done in all things. Amen.

For the Love of God, and the Blessed Virgin Pray for me. Your most unworthy Servant,

CLARE of JESUS. CHAP.

CHAP. VIII.

A Short Account of some remarkable passages, in the Life and Death of Mr. Ruisson.

Since Mr. Ruisson's Letter, set down in the foregoing Chapter, as you have seen, contains so much Spirit and Devotion, I think it will be no unpardonable digression, if I add a word or two concerning himself, that the Reader may be convinced, that this Servant of God practized what he Taught; and thereby be induced to set a high value and estimate, as well upon his Person, as upon his Doctrin; and also conceive a higher esteem of Sister Clare; since a Person so Illuminated and favored by God as he was, express so high an esteem of her, and such a Zeal to serve her, in so earnessly promoting her advancement in Persection, and the service of God.

Take for a mark of his Humility, (a Vertue that is the foundation of all Perfection) the humble Letter he Writ to Brother Clare, then Studying Philosophy at Liege, in which he inclosed the foresaid Letter, unsealed; where after all the pains he had taken in Writing it, and in obtaining light from Heaven, without which,

fuch

fuch a Letter could not be Writ; left the sending or burning it intirely to him, confiding more in the Judgment of others, than his own; a great mark of Humility, and of the true Spirit of God. His Letter follows, Translated out of Latin in which it was Writ.

Dearest Brother in Christ,

Receiv'd your Letter with the inclosed from Dearest Sister Clare, which I here fend you, to let you fee ber great Humility; 'twas to me a true Spur to Vertue, perceiving thereby, she adhears only to God, this being her sole aime, this her only desire: And to express ber Humility the more, she asks of me, altogether ignorant of this Vnion or Transformation, some directions to obtain it, or rather a method of removing all impediments of that, she her self possesses; but knows not she does so: And rather than not satisfie her great Humility, I am most willing to discover my own ignorance; and have therefore Said What occur'd, on this high, but profitable subject; easier learnt by Practice, than taught by Rules: If you approve of them please to find them, and that she may like them the better, and receive them rather from the hand of God, than that of a Sinner (thô her Humility will not permit her to reject them upon this account) please to shew them to some experienc't

The Life of the Lady WARNER. 223 perienc't persons of your Colledge, that they may have their approbation, especially to some of those, who have treated with her, and therefore can best judge whether they will be prositable for her: If they disapprove them, burn them; for I had no other aime in Writing them, than to shew that there was nothing more grateful to me than by serving her, to express my esteem and affection, for so great a Servant of God, as I esteem her to be: For to serve her, is a greater happiness and treasure to me, than any this World can afford me. I recommend my self and Family to your Prayers, and am from the bottom of my heart,

Dearest Brother,

Your most humble, and unworthy Servant,

Ruisson.

His Son the chief hopes of his Family, being now grown up in Years, and having had an Education suitable to his Birth and Quality, Mr. Ruisson design'd presently to Marry him, that he might see him happily settl'd in the World, before he left it; and therefore made it his business to find out a Match that was convenient for him. But whilft the good Father was thus contriving to fettle his Son in the World, his Heavenly Father called him out of it, not immediately to himself, but to a Religious Life, the best and next way to him; for his Son finding himself inspir'd by God, to enter among the Discalc't Carmelites, was fearful of proposing it to his Father (knowing his defigns look't another way, and believing it impossible to gain his consent) and chose rather first to enter into Religion, and then acquaint his Father with it: Which he did presently after in a very Dutiful Letter, affuring him that the too great affection he bore him, made him not discover his Inclinations to Religion, apprehending on the one fide leaft his compassion, in being a Spectator of his Fathers afflictions, might be so great, as even to make him stagger in his Vocation; and on the other, fearing he should be wanting in his gratitude to God, for having given him so gratious a Call to the most happy State of a Religious Life; if he did not first embrace the happiness God call'd him to, before he acquainted his Father, with his design: Wherefore he beg'd his pardon

don for so bold an attempt; for he hop't his prefering what he thought Gods Will, before his, would not appear a Crime; and that it might not, he desir'd him rather to Attribute his not asking his advice, to the diffidence he had in his own strength, to resist his kind and powerful perswasions; than to a want of due considence in him; assuring him, that in all other things, he should make it his utmost endeavour to contribute to his greater comfort and satisfaction, and thereby express his due Obedience to his last breats.

Mr. Ruisson was indeed, as his Son expected, much furprized at this Letter, but twas with a joyful, not forrowful furprizal; for contrary to his Son's apprehension, he congratulates with him for his happy choice, by which he had rais'd his felicity above whatever he could have hop't to compass for him in this World, should he have been able to have left him the Universe. And as for what concern'd his, and his Families advancement by the Match he had in prospect for him; he look't upon it as unworthy of his thoughts, in comparison of the comfort he took, in seeing him fo happy by the choice he had made: Affuring him he should be better pleas'd to have his Family end this way, than to leave him Master of it : Because by his quitting these transitory goods, he had put himself into a fecure way of gaining, not only a Hundred-fold in this life, according to our Saviours promife to those that quit Father or Mother, House or Lands, &c. fet

for his fake; but an Everlasting Inhetitance, and an Esernal felicity in the next. And therefore, he rather Congratulated, and envy'd his Plous undertaking, than difapprov'd or repin'd at it. And in a Letter to Brother Clare not long after this had happeti'd, he Writes as follows, Vyhilft eny thoughts were taken up about Marrying my Son, behold a wonderful effect of Providence, a change wrought by the powerful band of the highest, more pleasing to me than the gaining an Empite a He without acquainting me, or any of his friends with his design, is enter'd to be Religious amongst the Carmelites : Expressing Bereby fuch a coniempt of the VVoild, as it truly deserves. Wherefore, pardon me if I have recourse to yours, as I have to the reft of my friends Prayers; that the mercy of God would vouchfafe to cherish that Seed of his Grace, we has cast into his Heart; and not permit my unworthyhafs to be any impediment to the continuance of his mercy for him in this World , thould be mid so received

Not long after, his House at Heike, near Mountague, was casually set on Fire, and happening in the Night, twas so late discovered, that all endeavours they could use, towards the quenching of it, proved in-effectual; nor were they able to save anything considerable of his Goods: He was all the time as busic as any one, in his endeavours, both to suppress the Fire, and secure what he could of his Goods; but when he sound the Fire had got the upper hand, and all his endeavours were in vain, he went and warmed himself (it being Winter time) with as much unconcernedness, tranquillity, and chearfulness of mind

mind (which visibly appear'd in his Countenance) as if it had been a Bone-fire, which one of his Neighbors took great notice of, and extreately wondering at this his extraordinary comportment, asked him how it was possible to suffer so great a Cross, with so much calmness and chearfulness, as he exprest by his looks? To which he Answer'd, That he looked upon what had happen'd to be the VVill of God, who had abundantly recompensed his loss, by giving him a greater comfort and satisfaction, in seeing his blessed VVill personn'd in this manner, than he could have received, had he bestow'd upon him an infinity of Earthly Treasures, and Temporal

Blesings.

Another very remarkable thing of this Gentleman is, that the day before his Death, Brother Clare going to Montague, took his way by Herkes to have the fatisfaction of giving Mr. Ruiffer a Visit (who had been so kind as to give him many at Liege, upon the account of that Spiritual Friendship, which he had contracted with Sifter Clare) coming thither adhe befound hich very fick; yet perfectly in his Senfes, and as chearful as ever he had feen him; but was concern'd to see him lay'd after so poor a manner upon the ground, and asking the reason of it; his Servants fignified, that it was in Obedience to his own Orders, they had made his Bed in that manner; and that he would fearle, the in fo weak a condition, admit of any help from them, and had also defird his Wife, for his, as well as for her own greater comfort (being he faw the fuffer'd very

(very much to fee him in that condition) that The would not come to him; but leave him to make the best use he could, of those few moments he had left. Brother Clare, thô pleas'd to fee him, as Mr. Ruisson also feem'd to be with his Visit, yet was troubl'd to see him so ill accomadated; and therefore beg'd of him, to accept at least of such helps and conveniences, as that dangerous condition he was in requir'd, that might conduce both to his ease in his fickness, and contribute also to his recovery; for the manner he had order'd himself to be treated, could not but much augment his distemper, which of it self was already too great. To all which he reply'd, That could he be without those conveniencies he still had, he should be very glad; and if he didbut know what comfort he seceived by the want of those he had deprived himself of, he would rather press him to quit those he had left, than defire him to admit of others; and then asked Brother Clare, Whether he thought the Inconveniencies he suffer'd were comparable to these which our Saviour had suffer'd, for bis fake? And faither aver'd, That the only trouble he sorb felt, was, that he could not suffer more at his Death to express bis Love to bim, that dyed with fo mach pain for him upon the Crofs. He expressed this with such a chearful and unconcern'd Countemance as made Brother Clare not think him to be in that danger, that others thought he was in; otherwise he would have given himself the comfort and advantage of being present at his Death: Which happen'd the same Night he left him. He giving no less evidence of his Vertue VIOV

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at his Death, than he had done in his Life? not only by a perfect Refignation to Gods Will in suffering it; but by earnestly desiring, as Sti Paul

did. To be diffoly'd, and to be with Chrift.

Perhaps the occasion of this great Friendship. he exprest both to Brother and Sister clare. proceeded from those Inclinations he found in himself, to do what they had done; and in this without doubt Almighty God made him a kind of living Martyr; even by the too great Affection of the Person, he loved most in the World (I mean his Wife) who out of the tender Affection the had for him, never would give her consent, for their retirement into Religion; thô he had frequently desir'd it, with very great inflance: And this kind cruelty of hers, was doubtless so great a cross, as nothing but his Love to Gods Will could sweeten, and render supportable: The truth of which he one Day confidently discover'd to Brother Clare; for discoursing with him about the happiness of a Religious Vocation. he told him in Confidence, That it was a double favor, that God had bestow'd upon him, in giving him such a Vocation, in the State he was in; and at the fame time affording him, the means of putting it in execution, by giving his Lady the same inclination. God indeed, fays he, has been so good as to grant me the first, by letting me fee the happiness of a Religious State, and giving me very earnest desires of entering into Religion; but as yet he has vouchfused to give me little hopes of putting these in execution; not perceiving he gives the same to my Vvise; and added, that he found

found it very bard to receive such a Mortisication, as a nasolifal was, to so educate agious a request, from a person he so incirely lovid, and who also refused it out of a Motive of love to him; wherefore he thought this so great an affliction, as twas impossible for any one to conceive the greatness of it, that did not actually feel it.

CHAP. IX.

A remarkable passage of her burning her Picture, a little before ber Death.

TIS a common Axiom in Philosophy, that motion (for example, in a Stone cast down from a high place) the nearer it comes to the end, or Center to which it tends, the more swift it is. Sifter Clares example seems to prove, that the same Axiom holds no less in Moral than in Natural Philosophy; for thô from her first Conversion to the Catholic Faith, and her entrance into Religion, which immediately follow'd the other, the never stopt; but still made a constant and continual progress in Perfection; managing each pretious moment of time to the best advantage, to prepare her self for a happy Eternity; still advancing towards her end and Center of her affections, God himself: Yet there is one instance of her Zeal, that happen'd a little before her Death, which manifestly proves thet found the

the nearer the approacht her end, the swifter progress the made; and the perhaps what I am about to relate, may at the first sight appear to some less considerable; yet who soever shall rightly weigh it, cannot but be of my opinion, that it far exceeded the other actions of her Life; expressing a strange fund of Humility, Contempt of her felf, and solid Riety; which also evidences that the lower she hereby debast her self, in her own thoughts, the higher she was raised in Gods esteem, and in a very short time mounted to such a hight of Persection, as de-

ferv'd immediately to be Crown'd.

Brother Clare, long before he or The had any thoughts of Religion, had procur'd her Picture to be drawn in Miniature, by that famous and renown'd Artist Mr. Copper, which being extreamly well done , and very like her , he caufed to be fet in Gold, with a Cristal before it. This Pisture he fent to her with other things to Graveling, supposing the would bestow them upon the Children dan As foon as they came . The beg'd leave to dispose of the Picture; Mother Abbels thinking the defit'd this leave, that the might give it to one of her Children, told her the might dispose of it as the pleased; The had no fooner obmin'd Mother Abbesses consent, but she presently endeavour'd to get the Picture out of the Cale; and what a Workman could scarce have done with Tools in a Quarter of an hours time, Providence helpt her with a Pin only; to take out in a moment (even to her own admi--Moliner ration.

ration, as The afterwards declar'd) and left her defign should be discover'd, before the could meet with a conveniency of burning it; The immediately feratcht the Face all over with the fame Pin, with which the had taken it out of the Cafe, and as foon as the came to the Fire, fo dextroully threw it in, that none perceiv'd it. -Not long after; Reverend Mother Abbels asking for the Picture Sifter Clare ingenuously told her what fire had done with it, having had her leave, to dispose of vit as she pleas'd : And Brothere clare hearthg also the had burnt it, and fome time after Expoltulating with her, for having deprivid the Children of for comfortable a Treafure as that would have been to them; the made him this Answer, That she was forry she had done what she found was displeasing to him, which he would not have disapprov'd had be reflected how fit it was, that the Picture, of what she had taken fo much Pride and should come to no better an lend, than the Original deferred ingerioolly we covering and excusing one, act of di Humility with nanother and This fremld to be the last Action that God Almighty had referred for the compleating of her Crown; for the Dery Morning that the Coppy thus perifh'd the Originativas feiz'd on by her laft Sickness case if the Humility the had exprest in burning her Picture, had obrain'd of God to perfect the Original, and render it more like his own Image, by calling her to his Beatifical Vision & St. Iohn affuring us, VVe shall be like him when we shall fee bim as he is; Providence also hereby manifestration,

manifesting, that the more earnestly she desir'd to be forgot by Creatures, the more she was remembred and rewarded by her Creator. So that whilft Sifter Clase thus fervently endeavour'd in a little time, to make up a great Crown, by a faithful practice of all Vertues; especially, of a profound Humility, the foundation of them all: Almighty God, as I before hinted, design'd to put a Period to her Vertuous course; judging it time to reward the labors of fo Penitential a Life, as her love had caus'd her both to undertake for his fake; and to make fuch wonderful progress in, as I have recounted: Whereby she deserved the Encomium, which the Holy Ghost gives a fervent Soul, Viz. that she had consummated or heapt together in a short time, so great a flock or Treasure of Vertue and Merits, as others in a long time, even in many Years were not able to obtain.

eather Con that which follows, then God

when Reyel ad Mother Abbett being routh roncare if by slon of the accident which that Mornbought out prilling of her and bed and in the Outer of the November Line has been a land trade nets for large deap has Pyplacellos see By went

repole the standard and the Whete the smed ones to our real hours relt. abject of be bettered comment at the A rectory

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The Foresight God gave her of her Death, her concern for her Fathers Conversion, and her Letters to him about it. of boiled a time

HE reward that God often bestows upon persons of an extraordinary Piety and Vertuous Life, is a forelight and knowledge of their Death; both to animate them to spend the Thort time that remains, to make up their Crown with greater fervor; and the better to prepare themselves for this change, by a frequent Refignation, and ardent defires of a happy difolution, that ends in the beginning of an Eternal Union with himself. 'Tis probable, as we may gather from that which follows, that God had bestow'd this favor upon Sister Clare; for whom Reverend Mother Abbess being much concern'd, by reason of the accident which that Morning had happen'd to her, of falling into a found in the Quire, (she having no less kindness and tenderness for her, than her Predecessor had) went to Vifit her in the Infirmary, whether she had order'd her to retire her self, to try if she could repose; thinking nothing better for her: Where finding she had got two or three hours rest, Mother Abbess was much comforted to see her so extraordinary

The Life of the Lady WARNER. 228 extraordinary chearful as the feem'd to be : hereupon the told her . The thought the worst was now past; and exprest how comforted she was to fee her fo well. She smiling told Mother Abbels. That she thanked God she found her felf ready and most perfectly resign'd to embrace his Holy VVill in all things, and therefore had no apprehensions at all of Death; nay, if she could defire one thing more than another, it would be rather to die, than live: And that which now comforted her, was the thought that this would be her last Sickness. Reverend Mother Abbess earnestly desir'd her to lay aside these thoughts, telling her there was not the least appearance of any danger of Death; and that she hop't soon to see her as well again, as ever she was in her Life: But she Answer'd with a smiling Countenance, full of comfort and conformity. Dear Mother, God has now decided a Question (which I have often thought of with no (mall trouble) Viz. VVhether Brother Clare or I should die first? For knowing how great an Af-Riction, the Death of either would be to the surviver; and diffiding in my own Strength and ability to bear such a cross; and on the other side compassionating the affliction, which I am fure he would fuffer, I durft never beg the one, or the other. But now it is Gods VVill that I should go first, and this Sickness is to carry me to my Grave. I doubt not, but his Infinite goodness, who designs to give Brother Clare this Cross, will also give him strength to bear it. This passage alone is an undeniable Argument, as I said before, of her being a Favourite of Heaven, and evidently thews the great Union the had with God in

Prayer,

Similar Mild

Prayer, and is a fignal token of her great Conformity to the Will of her Heavenly Father.

After she had imparted this sad and Prophetical News to Reverend Mother Abbess, her Feavor grew more violent, which finding a Body so exhausted and broken, it soon got the Mastery over Nature, and render'd her unable to take any farther care or charge of her Children; yet did not hinder her from prosecuting her Pious endeavours for her Fathers Conversion; by making use of that little strength she had lest, to Write at different times the following Letter.

S. I R, and confirming to the state of the s

Life: But fac

happiness, cannot be lessen'd by any severity of yours, nor can your silence frighten me out of the concern, I ought to have for your felicity to my last breath. The dayly experience I have, of the comfort and happiness that there is, in being in the true Catholic Church, breaks my heart to think that you are out of it; and that I am yet so uncertain of meeting you in an Eternity of loys. O let it not be so any longer, the ways to God are sweet and easie, and you'l never find comfort, seek it as long as you please, but in God. You would

would pardon me this presumption I allow my self; if you saw my heart, and Tears which almost hinder me from Writing this Letter; and I am sure they would move your goodness to a compliance with my request, that you would vouchsafe me a line; which I shall receive on my Knees with inexplicable joy, if it please God that I live till it comes. I humbly beg your blessing, and my Ladies, for the Children and

Your unworthy Child,

CLARE of JESUS.

Not long after she had Writ this Letter, a good occasion offering it self by a Gentlemans passing through Graveling, who going for England, undertook to deliver a Letter to her Father, with his own hand; she took the pains to Write again, being mov'd to it by the thoughts of her own approaching Death, as well as by the news of the Death of several of her Fathers Neighbours and Relations, which put her in mind of what might happen to him, and how unprepared he was for it.

I or attend are low one I will be a being

SIR,

VI Hilft I was making a strict iniquity, how I might speedily, and securely fend you another Letter, in hopes that before I die, your goodness would move you to vouchfafe me the comfort of such an Answer, as my beart most passionately longs for; Providence was pleas'd to bring a Gentleman this way, who has kindly offer'd me the safe conveyance of this Letter into your hands; wherefore, tho I very lately troubl'd you with one, and tho Writing in the weak condition 1 am in, gives me a great deal of pain; yet that of the Body is nothing in respect of the pain my Soul suffers, as often as I reflest upon the danger yours is in; and that the Eternal happiness of that, depends upon the uncertain moments of this transitory Life. Wherefore Dear Sir, once more upon my Knees, I humbly beg your Blessing, which perhaps will be the last time I shall ask it, and also beg the comfort of hearing of your bealth, which I hope is good, the I thank God mine is at present in a very low condition; his Divine Will be done in me, who does all things for the best. Alas Sir, when I consider that we are all Mortal, and that there is an Eternity of Happiness or Misery that attends us; boto can I refrain from being thus

The Life of the Lady WARNER 239 thus troublesome? Since I know not bow foon that change may come to you; which I have reason to expect will soon bappen to my self; and which I lately heard, has arrived to several of your Neighbors; Who tho young, and (as I fear) far from the thoughts of it, are now but Dust. How then can the pain that my Heart feels be conceal'd? Or indeed, how can I express what I feel, till you are out of danger; and in such a condition, as Death may be welcome to you, whenever it comes? For God's fake Sir think of it, surely such a number of Martyrs, and Learned Confessors, have not dispised the World, and fuffer'd, for nothing, Oh no, God speaks to us in every thing, and all the Benefits that we receive, every moment proclaim his goodpess; who requires nothing but that we Believe, be Sorry, and be Saved. And when we do believe in, and love lefus Crucified, that we hate our selves for having offended so much love: Having done this, What he requires for our Repentance, instead of seeming hard, will prove sweet and easte. And so I doubt not but it will to you (Dear Sir) if at my humble request you will do this; and that you will find such ajoy and comfort in the doing it, as all your past Life could never afford you. Behold me now therefore prostrate (if I could) below the

Feet of all Creatures, and even the Earth it

Self.

self, to beg of you for Christs sake, not to de-ny my request, of retiring your self two or three Days, to consider the Truth of things; and to take to heart your Eternal concern. If I were dying you would not deny me this, and I know not how far I am from it at present, being very ill of a languishing distemper, which I fear will end in Death. And therefore I beg it of you, as my last request; with all the tenderness and earnestness, my Soul can express; assuring you, that your grant of it will be as dear to me, as the Life you gave me.

Pardon my too great boldness, I beseech you,

for thô I would not willingly for the World offend you, yet I cannot avoid making this presumptuous request (as I fear you will think it) Dear Sir, my heart is too full of Affection, Respect and Concern for you, to be silent where your Eternal happiness is in so eminent a danger. I humbly beg my Ladies and your own Blessing for

Your Poor Sick Child,

CLARE of JESUS.

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CHAP. XI.

Her Interior Sufferings, in time of her sickness, and the effects of her Childrens Vifit.

NE would have thought that the infinite goodness of God, which permits him not to be behind hand with his Creatures, feeing her in the interior affliction the suffer'd, upon account of her Father, as the foresaid Letters sufficiently express; as well as the exterior she felt from her Sickness, and a want of those helps to bear it, which the Austerity of her Order permirted not the use of, and which her love for him had therefore made her choose, loving suffering above all things in this World, because it was the best expression she could make of her love to him : I fay, one would have thought that the goodness. of God would have mov'd him to temper, and sweeten these great afflictions, with some interior comforts; but it happened, that his Providence dealt quite otherwise with her, not out of a want of Love, but out of an abundance of it; who feeing the fidelity and courage, with which the ferv'd him, and her constant Conformity to his Divine Will; even in the hardest things; and knowing also, what an Eternal weight of Glory, these momentary sufferings gain'd for her, and

that the more pure her sufferings were, the greater also was her gain; seem'd to withdraw himself, together with all interior comforts that accompany a tenfible feeling of his presence, so intirely from her, that the thought he had totally abandon'd, and forsaken her; thô still he resided in the secret of her heart, and invisibly assisted her to bear this most sensible assistation. Declaring one Day these her sufferings to a Sister that came to Visit her, who was a great confident of hers . the defir'd her to Pray for her , that The might intirely abandon hen felf to Gods Will; and fignified to her how great an addition it was to the Mortification her fickness brought with it, that it deprived her of Religious observance; especially, that of the Divine Office. Another time the expresther felf to those that Nifited her ind the following manner: Happy are you deat Sifters, that can afift in the Quire among ft thofe Scraphins (for fo the call'd the Religious) in praising and loving God, and can fill be punctual in the performance of all other things, that Raligious Observance: requires alus, in never know A I Benefit till me are depriv'd of it. . How happy was lo when I had frength and abilities to perform a what our Rules require; but not jufly acquitting my felf in the performance of them, God has justly placed me here, and taken that happiness from me; to whom I humbly subso mit, for I know his Infinite VVildom thinks it beft to have it for his Holy VVill be done: Adding moreovered That it feem'd to her , fince she hait teft thefe exercifes, I as if God also had abandon'd her a and that she had nothing now to comfort her felf withal, but the thoughts that he

he treated her no worfe then his own Son, whom alfo he had abandon'd for her fate; all therefore she was able now to do. was to unite thefe ber interior sufferings and derelictions, to those he suffer'd upon the Cross, when he complain'd of his Eternal Fathers for faking him; and beg'd of them to afift ber with their Prayers, that she might bear this tryal, as she ought; testifying, that the pain it occasion'd mas fo great, as that it had made her almost insensible of her exterior Sufferings, neither feeling the pain of her diftemper, nor tafing what was given her to Eat. One of the good Sifters thinking to give her ease in these her sufferings, at least for some little time, desir'd she would admit of a Visit from her Children; but she knowing, how much her indisposition had chang'd her from what the had been formerly, was unwilling; for fear The should not have strength enough to maintain that equality of mind, which the had till then exprest in such like occasions; yet after much intreaty she gave her consent, that they should be brought to her; no sooner were they come to the Bed-side, but The fell a weeping. This unexpected accident made them prefently be taken away from her, and after they were gone, the Sifter asked her, the cause of her Tears, she answer'd, 'twas my tenderness that made me VVeep, being well I had often much a do to forbear the expressing the sentiments of a Mother; but now being overcome by fickness, I cannot overcome my self. Then the Sifter asked her, How she had attain'd to that great Mortification, and conquest over Nature? She reply'd. That from the moment she left Brother Clare, all things, but God were displeasing to her, and that

that the Children putting her in mind of that other Sa-. crifice, which she had made to God, caus'd ber anew to fettle ber Affections upon her Creator, which by the affistance of his Divine Grace, could not be alter'd by any Creature. Perhaps the thoughts, that this was the last time the should ever see them in this World, and that they were to be left to the care of strangers, or else expos'd to a dangerous Education by their Protestant Relations, might occasion her tenderness in this Visit, which she overcame in the next; in which the Children were also taken from her, upon account of their own, and not of their Mothers Tears. As foon as they were out of the Room, Mother Abbess asked her, If she merenot troubled for them, No, said she, I bless God not in the least, for I have long since given them into his bands and powerful protection, who I am fure can, and will take care of them.

Without doubt (as the Religious took notice of before) she had as great a Tenderness for her Children, as a Mother could have, and yet she was so much Mistress over this passion, as she seem'd to have none at all for them, which made one of the Religious once tell her in Recreation, That she would be much above her in Heaven by reason of the great Oblation she had made; To whom Sister Clare Answer'd, It is you dear sister, that will meet with the highest place there, for having given your self to him, when you were Toung, making him your only Spouse; upon which the Sister reply'd, and do you count it a small thing to leave Brother Clare, and your two Angelical Children? Here her Humili-

ty would not let her own the greatness of the gift, yet her love to God forced her to make this acknowledgment. In leaving Brother Clare and my Children, I cannot say that I have left nothing, and then smiling said; God deserves greater Sacrifices Dear Sister, than we can make him.

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CHAP. XII.

Another tryal God gave her to compleat her Cropon.

IS a strange and wonderful Paradox, that affliction should be a mark of Love; yet the Divine Wisdom, Truth it self has declar'd, That God Chastifes those he Loves. If this therefore be true as certainly 'tis, his Love to Sifter Clare was very extraordinary, who gave her so many marks of it, by sending her so many afflictions: But one comfort the exprest to have still left, was, that she should die before Brother Clare; but God would not permit her long to enjoy this neither; and would also give her this tryal, even when she was in so very weak a condition, as made her less able to bear it, Viz. the suspition of Brother Clares Death, which happen'd from his unwonted silence to several Letters she had Writ to him, and in some of them about the Children's concerns, which the knew he would not fail to Answer by the first op-QI portunity;

portunity; and because she was disappointed in this, she imagin'd, that he was dead; and under that conviction fuffer'd as much, as if he had been truly to; yet the filently underwent this hidden affliction for a long time with that courage, as not to discover any outward fign of grief at all; till at last her want of strength, forc't her at least to a change of Countenance, caus'd by this following accident. She giving some Letters which she had Writ to Brother Clare, to send by a Father that was going to Liege; the Sifter that was to carry them to the Father, finding them open, desir'd her to Seal them, upon which proposal they difcern'd a more then ordinary change in her Countenance; which proceeded, as afterwards she own'd, from the Confirmation this action of the Sifter gave to the suspition she before had of his Death; The believing that to hide it, fuch care was taken that the thould Seal her Letters. This certainly was one of the greatest tryals that could befal her, or that could call her constancy in the love of God to a more than ordinary Test. If you defire to know the conflict she felt, and how she behaved her felf in it; take it in her own words, as I find amongst her Papers, she gave account of it to her Ghostly Father. The Combat I had, and how I wholy offer'd up Brother Clare to Almighty God , which I befeech him , our Bleffed Lady , and all my Patrons and Patroneffes, to affit me to keep: I by Almighty Gods Grace refolv'd to make this Sacrifice to his greater Honor and Glory; and when I heard the Mass Bell Ring, my beart trembl'd, and I was all in

in a Commotion; the first thing as I remember I did was to fancy him dead, and fo I presented him at our Bleffed Ladies Feet, and befrecht her to offer him up for me; I beg'd also the ayd of St. Bruno and St. Terefa, and then I resolved never to desire to see him, and if he should come, never to look on bin, to put him clearly out of my heart, to be no more concern'd in him than a stranger; then it came into my mind to behold him dead, and to say to Almighty God I was glad of it, and would have it fo, fince he was pleased to have it fo; but this cut my heart into a thou fund pieces! Then I refolv'd I would never give my felf any pleasure, in talking of him or suffer my self to feel that contentment in hearing of him, or from him; then I refign'd my felf, that he should persecute me, and that he should have no concern in me, then I presum'd to take our Savior for my Spouse, and resolv'd to go to him and complain in all my troubles, as I us'd to do to Brother Clare, to rejoyce to hear him prais'd or well spoken of, and so perfectly turn the stream of my affections intirely to our Savior; but then I thought how durft I take our Savior for my Spouse, I was not pure enough for that; this kept me back and dasht all my joy; but methought; bowfoever, tho I did not feel that quietness I hop't, yet be would accept of me; and fo I prefum'd to do it. Then again methought I must never speak of that affection we had for one another, which I refulved never to do then God enabl'd me to make an act of refignation to his Death, for I am fure I could do nothing of my felf; so that now I go imagining him dead, and I will strive to think there was never such a Person. After this I resolved to confirm all this by Vow, if my Q4 director 3003

director approved it, which he did; and said, if our savior would not take me for his Spoufe, he would be pleased to take me for his hand-maid, and that was Honor enough.

All Glory, Praise and Honor, be to my good God.

In all this time I suffer'd what cannot be express, and these things came into my mind without stoping, as if some one had presented them to my thoughts to

torment me. God be thankt for all.

The great kindness the here expresses for Brother Clare, gave her without doubt the chief cause of that trouble, which the apprehension of his Death occasion'd; but that which extreamly augmented this affliction, was the confirmation that this apprehension gave her, of the truth of another suspition (which as I before mention'd had extreamly afflicted her) that she was left and abandon'd by Almighty God; perceiving her self deluded, in two points the thought God had revealed to her, Viz. her dying of that sickness, and that the should dye before Brother Clare: She now perceiving Heaven had decided the Question, contrary to what she had before communicated to Reverend Mother Abbess. In these continual convultions of doubts and fears, the remain'd for about two Months, in a very languishing condition of health; and during all that time, had an occafion of making as many Sacrifices of Brother Clare, as The had thoughts of him. And it feem'd to be a more than an ordinary effect of Providence, that so many Letters should meet with so unfortunate mis-carriages at this time; for tho Brother

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ther Clare receiv'd, and Answer'd every Letter the Writ; yet not one of his Answers came to her hands; Almighty God foreseeing what an addition would be made to her Crown by this interruption of Correspondence; by reason of the infinite acts of refignation the dayly made to Gods Holy Will, in bearing his suppos'd Death, with fo fingular and invincible a patience, even in that low and weak condition she was in, her forces feeming to be quite exhausted; yet neither by fighing, or any other exterior Mark of grief, did the ever give any fign of this interior forrow the fuffer'd; which without doubt was the greater, the more it was supprest. we had never come to a perfect and intire knowledge of this great and sensible affliction the fo couragiously underwent (thô her Paper mentions part of it) had not Mother Abbess, when one Day she came to Visit her, accidentally askt her, whether any thing troubl'd her; bidding her tell her, if there did: When behold the love the had for prompt Obedience, overcame that, which before the had exprest for filent suffering; for without any more a do, and without the least passion, fhe told her , Dear Mother I believe Brother Clare is Dead, which I suppose out of too much kindness and Charity towards me, you endeavour to conceal from me, knowing how unable I am to bear fo great an affliction; but if God please to have it so, his Holy VVill be done, he who gave him to me, and now gives me this cross by taking him from me, knows what is best for me; whose goodness, as I confide, will afust me to suffer, whatever his VVi [done

Wisdom thinks best to ordain. Mother Abbess us'd the best Arguments she could to convince her, that her apprehension was without ground; but Sifter Clare infifting upon his filence as an infallible argument of his Death; Mother Abbess could not to well Answer it, having received for a long time no Letters from him; but was forc't to leave her still in a doubt and apprehension, that what the suspected might be true. But the next Day there came a Packet of Letters from Liege, which Mother Abbess no sooner receiv'd, but the carry'd it with all speed to Sister Clare; telling her with a great deal of joy, that she had brought fach a convincing Argument along with her, that Brother Clare was not dead, as the could not give her the last time she was with her; Viz. a Letter she had just received from him to her. She receiv'd this welcome news with a great deal of joy, declaring it was a double comfort to her to find he was in good health, and that the strong inspiration she had receiv'd of her dying before him, that she had also inform'd her of prov'd no illusion, as the fear'd it had been: But added that the Letter came too late for her to be able to read it, or indeed, to hear it Read at present, finding her Head so weak, as that she could not attend to it; nor indeed was the afterwards fo well as either to defire any one to Read it, or did any one think her in a condition to propole the Reading of it to her: And 'tis most probable, her defire to the very last, of seeking her greater Mortification in all things, as well as the memory of

of the Vow, which with her Confessors permisfion the had made, of never giving her felf any fatisfaction in hearing of him, or from him, made her take the pretence of her weakness, to deny her self the fatisfaction, which hearing the Letter would have Thô the truth is she was extreamly given her. weak, her strength dayly diminishing, thô the Doctor did not apprehend her so near her Death as in reality the was; the never expressing to him, or to those that attended her, any thing at all of what the felt or fuffer'd; and therefore all that he could frame a judgment from were the guesses of others, as well of his own from her pulse; which having been weak and low for a long time, he thought the might still hold out a good while; thô he believ'd she would never recover from that fickness. The only concern the had now left, was for her Fathers Convertion. and what would become of the Children after her Death; which the thoughts of Brother Clares Death, had for some time hinder'd her from thinking upon. estich is a for the South of sund the

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CHAP. XIII.

Her concern for her Father and Children.

She seeks her greater Mortification, even to
the last. The Declaration of her satisfaction in her State of Life, a little before her
Death.

The concern Sister Clare had been in, for the sufpected Death of Brother Clare, and fright of
her own being deluded, had for some time made her
forget her concern for her Father; but no sooner were those apprehensions taken away, but this
return'd, together with the apprehension, least
after her Death, her Father should endeavour to
prosecute his design of geting the Children into
England; and there, perverting them from the
Catholic Faith, bring their Souls into as dangerous a condition as his own was in: But now not
being able to Write her self, she desir'd one of
the Religious to Write, what she would dictate
to her, which she did in the following words.

SIR,

Being at present, unable to Write my self, I am forced to make use of anothers hand, to beg with my last breath, a continuation of your kindness to me, after my Death, by giving your consent that my Children may be brought up in the place where they now live; and that you would also please to restell how unfafe the Religion you are of, is to dye in; and think before it be too late of your Salvation. This I crave of you for the bloody Passions sake of our dear Savior.

Your poor Child,

TREVOR HANMER.

At the beginning of her Letter, she seem'd pleasant and chearful, but before she came to the end of it, the sadness of the subject, had made her Heart also sad; this Letter tho short, is very expressive of her constant affection to her Father, and concern for her Children; wherein she to move him the more to grant what she asked, made use of the most powerful Motives of our Siviors Passion, and his own Affection; which she endeavour'd to stir up, by subscribing it with her Maiden Name.

Being in this weak condition we have mention'd, notwithstanding the interior and exterior affictions the faffer'd, The had not forgot, or left off to Mortifie her felf; for the still practis'd it upon her dying Body, out of too unreasonable a persuit (I know not how to term it) of felf denyal, and fuffering; refuling to ask that affiftance which her condition requir'd, but would fometimes lye three or four hours, and very often for an hour, with that stilness and quiet what one could not differn whether the were living or dead; unless by her breath. And all judged it to be no little pain, for one in a Feaver to live fo long, without any manner of refreshment, or change of posture, which the Religious were full ready to give her; but she never askt, nay, would scarce accept of when offer'd, unless by Obedience. This render'd the Religious rather sharers in her sufferings, than inabled them to give her any comfort or solace in them. And from this, all that attended ther were affured, that the treated her Body in her fickness, with no less rigor, than the did in her health; and that to her laft breath, ofhe kept inviolably that purpose I find amongst others in ther, and concern for her Children backerwo (red

b Fir the live of God I will ever deny my felf what ever is pleafing to me; tho lamful for me; and endeavour es much as Holy Obedience will permit, to do all futh things for his fake, as shall be most contrary to my nature. Let all Creatures love, praife, and honor, Jefus, Maria, Joseph; but let me be confounded. A brave Being

and

and Heroical resolution, in which the exprest the constancy of her Love to God, and contempt of her felf. A few days before her happy Death some of the Religious, in the presence of the Doctor compationated her prefent weakness (for her Spirits were almost exhausted, and her frength quite spent) but the Doctor Answerd, That twas no wonder to fee her in that condition by reason of the many Austerities and Mortifications she had undergone, and chiefly the victorit combat she had often had with Nature, of which he found evident symptoms in her Body. Sifter Clare hearing this, and thinking that forme might infer from hence, that all her Life in Religion had been troublefome and uneafie; to remove this laspition, and to undeceive those that were present, especially the Doctor; call'd God to Witness these following words. I have so much content and satisfaction at prefent, and always had in this State of Life, that I voluntarily took upon my felf, as that were I again as free to choose as ever, I would embrace This very condition and State of Life and no other. Thô this was the last, yet 'twas not the only time she had signified her satisfaction in Religion, and then also express a distinct to her former condition; for being asked, what mov'd her so to Mortise her felf? She Answer'd, That the Love she om'd to God, made her esteem all she did and suffer'd as nothing, and render'd all the hardships of her present Rules most easie and pleasant; adding, That what is suffer'd even in the strictest Orders, is nothing to what many VVorldlings often suffer, even when in outward appear-A few ance they feem most bappy.

A few hours before the dyed, the defir'd that feveral Candles might be lighted, and put within her Currains, which all wonder'd at a because The had before expressed a difficulty and unwillinguels to fee any light. But it feems that Almighty God mov'd her to defire this faint Representation, of that Eternal Light she was going to posses: For the immediately after with a smiling Countenance declining her Head in Mother Abbesses Breast, without the least groan or figh, gave up her pure Soul into the hands of her Creator, about Seven a Clock at Night, upon the 26th. of Innuary; and as the had liv'd in a constant practice, so Providence would have her dye, in the bosome of Obedience; wherefore we may truly fay her Death Answer'd her Life, she lived a Saint, and so she dy'd. words. I have to much content and fair drien at one-

The End of the Third Book.

her felf? She Answerd, That the Lite she capit to God, made her fleen all the lid and soften as association and rendered all the hard-lips of her profess Rules and esfect and pleasant pleasant address that what in her flees a fiftee does in the fleesant sociation is she fleesant.

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LADY WARNER.

In RELIGION, Sister CLARE of IESVS.

THE FOVRTH BOOK.

CHAP. I.

Marks whereby God gave evidence of her Vertuous Life, after her Death.

H E bounty and liberality of God to his Servants is such, that as they give signs of their Love towards him in their Life, as well in Body, as Soul; so he often expresses marks

of his after their Death, not only to their Souls in Heaven, making them partakers of his R Beatifical

Beatifical Vision; but also extends such marks of his Love to their Bodies, still in this World, as may significe to us, the happiness of their Souls in in the other.

This he expressed to Sister Clare: Whose Countenance after her Death retain'd fo Angelical and Ravishing a sweetness, as made all the Community, which came with fad hearts to Vifit her Corps, return with joy; it giving not a delight only to the exterior Senses, but also an interior comfort to the heart; which extraordinary effect could be Communicated only by God himself, and that it might appear to, he gave fuch a very particular evidence as follows. Her Children heard not of her Death till the Morning after the dyed; but they no fooner had notice of this fad news, but they broak forth into fuch a passion of crying, as there was no pacifying them, by all the Careffes and kindness they could shew to them; wherefore, Reverend Mother Abbess, experiencing in her self what comfort the found, when the came to Sifter Clares Body, tho before much afflicted; and finding several of the Religious to express, that they had experienc't the like; fent for the Children into the Quite, where her Body lay exposed, hoping they might find the fame; and by this means become pacified, which all other endeavours could not effect : Nor was the deceiv'd; for behold what an extraordinary effect of Gods Power appear'd in this moving circum-Stance; the Children coming into the Quire

in a vehement passion of crying, as soon as they beheld the Object of their grief, their dear and Dead Mother, this fight which ordinarily increafeth passion, so moderated theirs, that they were immediately pacified; and the sweetnels that still remain'd in her Countenance, mov'd them to run to her Body, and express the same Careffes, by embracing and kiffing her, as if the had been living; nor were they furpriz'd to fee no return; fince she in that respect had used them to it in her Life time, as has been fail: After this they kneel'd by the Body, praying for half an hour, without fo much as sheding a Tear, and return'd as pacified as if nothing had happen'd; not only to the aftonishment of the Religious, but even of themselves too, as Young as they were: Wherefore they asked their Maid the reason, why before they went in to see their Mother, they could not forbear crying, and that now they could not cry for their Lives?

Reverend Mother Abbess, finding this Angelical Air, and sweetness continue in Sister Clare of Iesus's Countenance, resolv'd to repair the loss that her Humility had brought upon the Community, by burning her Picture. Wherefore, she sends to Dunkirk for a Famous Painter, that then siv'd there, who looking upon her, wonder'd to see no decay in her Features; but only that they were without motion and breath: He said that he had been call'd to draw several Ladies, after their Death; but that he never met with the like. Yer as great an Artist as he was,

his piece as the Religious testifie, came far short of the Original, and only gave cause of a continual resentment for the loss of that, which Cooper had so admirably drawn to the Life; And that this Painter might not pretend want of time for doing it, the Body lay expos'd three days in the Quire: Which in stead of sending forth any less pleasing smell, fill'd the Quire, and Church also with such a persume, as all wonder'd at. But 't was not strange, that her Vertuous Actions (which she endeavour'd to conceal in her Life as much as she was able) should now begin to blossom, and send forth their Odours after her Death.

CHAP.

CHAP. II.

The Points of her Funeral Sermon, in short, together with her Burial, and Epitaph.

HE Fourth Day after her Death, Reverend Father Seraphim a French Capuchin, and Excellent Preacher, as well as experienced Director of Souls. Who had been earnestly defir'd, and had kindly undertaken to make her Funeral Sermon, came to perform his promise; and to testifie to others, what in several occasions, in which he had treated with her, he had been Witness of himself; especially at that time, when The had particularly defir'd, to advise with some experienced person, that was not of her own Nation, about her removal from Graveling; fearing the English she had consulted, might be too much byast with a National affection, and upon that account, might diffwade her from going amongst Strangers; but he prov'd to be of the same sentiment with Reverend Father VVorfley, and other English, she had advis'd with in this point; and affur'd her, that it was a pure Temptation, thô the Enemy had cunningly Cloak't and cover'd it with the specious pretence, that the should find more Mortification, and less esteem among Strangers, than she receiv'd from

from those of her own Nation; and these couragious Motives she propos'd, being the only reasons she alledg'd for her removal; mov'd bim to make choice of his Text, out of the 31th. Chapter, of the Proverbs and 10th. Verfe. Who will be able to find a Couragious Woman? In his Exordium he fignified, that Providence had given him a happy occasion of presenting them such an Example of a Woman, as the Wifest of Men, King Saloman sought so earnestly after, and thought to very hard to be found, and with reason too; Fortitude being so contrary to that tender and timerous temper wherewith Women are fram'd, as 'tis very extraordinary, and almost supernatural to meet with this Vertue in that Sex, they being more inclined to Devotion, than Courage.

He excellently prov'd the Courage of Sister Clare. First, By her Conversion to the Roman Catholic Faith. Secondly, By her quitting the World, Thirdly, By her choice of so severe an order, the severity of which was so far from lessoning her Courage in supporting it, as it rather ferv'd to push her on still to desire greater, than what that severe Life afforded, which were the

three Points of his Sermon.

In the first Point he prov'd, that in her Conversion she ovecame interest and human respects, (two difficulties that were fo great, as that they bad not only try'd, but even worsted the Courage of many brave Men) for the generously exposed her felf, not only to the loss of her Estate

Estate and Liberty, but of her Life also, and of the esteem and affection of all her Friends, by em-, bracing the Roman Catholic Religion. Because according to the Laws of England, to be Convinc'd to have heard Mass. to have been at Confession, or to have Communicated from the hands of a Priest; is for the first Conviction, the loss of two thirds of ones Estate, or Twenty pound a Month, at the Kings Election; and for the second Conviction, is Imprisonment during Life. The harboring also of a Priest, to be able to practice in ones House the foresaid Devotions in private, to avoyd the foremention'd Penalties, is by the Laws declar'd Felony and punishable with Death; and to be Reconcil'd to the Roman Catholic Faith, is by the same Laws declar'd Treaton, and accordingly punisht as such: Yet she undauntedly perform'd all these, neither did she value her Reputation, but was contented to pass, for unkind, undutiful, imprudent, unconstant, or whatever else the World should judge her to be, and also to loose the esteem and affection of all her best Friends and Relations; nay, even her Fathers too, whose affection she valu'd above her Life, rather than not perform her Duty to God. So that all these powerful Motives of interest or human respects (which he handsomly amplyfied) could move her nothing, but her Courage generously overcame them all.

In the Second Point he prov'd her extraordinary Courage by her generous quitting a most

kind Father, so good a Husband, as she her felf us'd to fay, The could not have with't a better; such fine and sweet Children, so plentiful a Fortune, and consequently all Earthly blesfings this World was capable of bestowing upon her; doing this also in the Flower of her Age, in the hight of her prosperity. Wherefore says he, If the VVise Man Ecclesiasticus Chap. 31. Vers. 9. declares, that he who sought not after, nor hop't in Riches had done wonders, I may fay her Courage was wonderful; fince she not only not fought, but for fook and quttted, not only Riches, but Father, Husband, Children, and all other happinesses this VVorld could afford, to follow more exactly the Counsels of our Savior, thereby to be the better able to take up and embrace his Cross, and follow him. Which brings me to the third mark of her Courage I promis'd to explicate in my third Point.

In the Third Point he prov'd, how she express her Courage by the choice of so rigorous an Order, discribing the Austerities of it, which she was not content with, but animated with the lik Zeal St. Francis Xavarius was, when he cry'd out, Lord let me still suffer more, he declar'd how earnestly she had express to him her desire to go to a more rigorous Order amongst Strangers, where she might suffer more, and be known or regarded less; all which he express after so pathetical a manner, as amongst his numerous Auditory, there was scarse a dry Eye to be found; who by this his Discourse were convinc't, that thô they came with a great Idea of her Sanctity, yet it was far short of what they found she was endow'd withal.

At the end of the Fathers Sermon, she was carried from the Quire, where she lay expos'd in her Habit, down to the Cloyster to be Buried next to Mother Taylor, her first Abbess, and great friend as has been before faid. It happen'd in the diging of her Grave, that they broke into Mother Taylors, out of which there came a scent no less fragrant than that, which the Body of Sifter Clare lent forth: Their sweet Odors being thus united after Death, as their Affections had been whilst they liv'd. Reverend Mother Abbess desirous that the memory of her example should continue as long as the Monastry lasted, caused a great Marble Grave-stone to be lay'd over her Body, which Reverend Father Francis VVilliams. then Rector of the Novilhip of the Society of Iesus, of the English Province at VVatten, adorn'd with this ensuing Epitaph, which I put in the Larguage in which tis Writ upon the Gravestone, Viz. in Latin; and also in English, that the meaning of it may be understood by all of our own Nation, for whom this Life was chiefly Writ,

Siste, Lege, Mirare.

Sta, Viator, debitaque lachrymarum tributa, Huic persolve Funeri.

Jacet hic Sepulta. CLARA de JESU.

Nomen illam haud vulgarem indicar, Nobilis ac Illustris Hanmer or um Domus Suam esse Progeniem jactar.

Latuit aliquantifper hæc Stella Errorum tenebris offuscata; Sed ut postea Orbem, Orbe splendidiore, decoraret. Nupsit perillustri Domino

JOANNI WARNER O Baronetto; Sed cum nil nisi Cælum spiraret, Cælestes affectavit Thalamos:

Sicque consentiente, atque approbante Optimo Conjuge;

Toro Maritali,

Parentum, & Charissimorum pignorum Amplexibus posthabitis,

De Mundo esse desijt, ut de Jesu sieret. Hoc Monasterium

Suæ Virtutis Theatrum esse voluit;
Ubi suave Christi jugum
Ad sinem usque vitæ portans,

Omni perfectionis genere Multifque Nominibus, CLARA

Vixit

&

Anno Domini M DC LXX Ianuarij xxvi.

Stop,

Stop, Read, Admire.

Stay Passenger, and pay a due Tribute of Tears

To this Funeral;

Here lies Buried

CLARE of JESUS.

Her Name speakes her no ordinary Person, The Noble and Illustrious House of HANMERS Boasts of her, as their Progeny.

This Star lay hid a little while, Clouded with the darkness of Errors,

That afterwards it might adorn the World, With a more resplendent Orb.

She Married the Honourable

Sir JOHN WARNER Baronet.
But breathing after nothing but Heaven,
She Aspir'd to Celestial Nuprials;

And her desires being approv'd, and consented to By her Excellent Husband;

Forsaking his Embraces, and those also Of her Dearest Father, and Children;

She ceast to be of the World, to be of Jesus.

She chose this Monastry
For the Theater of her Vertue;
Where she carried the sweet Yoak
Of Christ to her very last breath,
By the Practice of all Perfection
Verifying her Name, GLORIOUS
She liv'd

And Dyed

In the Year of our Lotd MDCLXX, the 26th. Day of Ianuary.

CHAP.

CHAP. III.

The Letter of Reverend Mother Abbess of Graveling, to Brother Clare concerning Sister Clares happy Death, with an abridgment of her Vertuous Life.

The Authority of Mother Abbess must needs gain no little credit to what she Writes concerning Sister clare, as having been very intimate to all her actions and proceedings: For she always looked upon her as her Mother, and with a more than filial confidence had recourse unto her upon all occasions; believing her advice and direction, to be the infallible Rule of Gods Will, whose place the bore; and consequently none can be more fit than she, to give the World her Caracter.

Mother Abbess then after her Death, Writes

in this manner to Brother Clare.

Honour'd Dear Brother,

THE Will of God be ever done, Life and Death are in his Hands, and all works are perfected in mercy and goodness. I have taken my Pen in hand upon the saddest subject, that

The Life of the Lady WARNER. 269 that could have happen'd to me, or this Community; and were I not resolv'd never to let my Will jarre with the Will of God, I should want resignation to this present visitation, which has depriv'd us of your, and our ever dear Sister, Sister Clare of lesus; whom lesus her dear Spouse called to his Eternal embraces, on the 26th. Instant; Having left us a greater affliction, I am bold to say, than ever any conceived at the Death of their own Natural Sisters. For in her we lost a great light of Vertue, more than I am able to express, since her generous embracing of our Abjections, did incourage us in our Vocations. I never heard her complain, nor repine at our Austerities, but I have often heard her say, that they were too little, and that she did nothing as she ought for the love of God. Her Humility engag'd her to make use of all means to cover hen Vertue; yet I cannot frame to my self how any one could have liv'd more perfectly, than she has done these few Years, that she bath been with us. Her perfection appear'd so much in all she did, that it is hard to Say in what she was most perfect. I never could see how any one could be more prompt, simple, or blindly Obedient, than she was; and yet she was always accusing her self of her want of it. O how clear sighted are Saints! This made her to say dayly to me,

me, when I came to Visit her in her Sickness that she scarce thought her felf Religious, betause she had never done any action in her Life time like a Religious Woman. Dear Brother, what great Humility was this? That did So wean her from all self-opinion, when the Life she led was such, as I am sure none can surpass. In her Sickness she us'd to express ber Conformity in such like words as thefe, It has pleas'd God to find me such; or such a tryal, or to deprive me of fuch, or such a comfort. This shewd, that she took all from the immediate hand of God, and that her Sickness did not (as her Humility made her believe) rob her, of her former near Vnion with him, as far as I could perceive; but when he feem'd to withdraw himself from her, it was without doubt the greatest Affliction in her Sickness, and confequently an effect of his Love to encrease her Merit. Dear Brother, I wish that you had seen her dying as we did, what profit would you have made of such an example? That God did not think us fit to enjoy any longer. I wish I could do by her, as our Bleffed Lady did by her dear Son, lay up in my Heart all the Words and Actions of her Life, as a Rule whereby to square my own. There has been little other Discourse since her happy Death, but of her Vertuous Life; and I wish that it may

may always continue amongst us, to excite us to a faithful imitation of her, as the best means of meeting her once more in Heaven. What reason have we then but to conside in her present bappiness? She knew that Heaven suffer'd violence, and therefore resolv'd to be one of those that should take it by force. Whilst she was well, her Life was a continu'd practice of Religious Perfection; and her sickness was nothing but an encrease of her Merit, because she suffer'd it with so much love and patience. She would often sweetly invite Death, that is dreadful and ugly to most, to come and dispatch and not linger about her.

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We are now Writeing to all the Convents; as we use to do upon such occasions, to procure Prayers for ber; tho I believe we Want her Prayers, more than she does ours; I shall dayly beg at her Grave, that she would obtain comfort for you, and that you may bear this Grofs with a refign'd Patience. Our whole Community is full of Affliction, and I hardly see what I Write, my Eyes are so full of Tears, I wish they may Redeem yours. As for her two sweet Children, if you please to intrust your dear Sister and me with them. by Gods Grace, they shall never want a Mother, in What lies in my Power to serve them; and I shall always look upon it as an obligation, and pledge

pledge of that Treasure their dear Mother; whom God has been pleased to deprive us of. I must confess my weakness in not well bearing So great a Cross, and our Community is in such a melancholly temper, that we are incapable of giving them any comfort upon her death. For this reason I sent for Reverend Father Rector of Watten , who has acted the part of a Comforter, both to them, and us. I keep her Beads, Keliquary, and Profession Ring, which she so highly esteem'd, for you to dispose of, who I hope this Summer will give us a Visit, which will be the greatest comfort, that your sweet Children, and this Community can receive, especially my self, who am Dear Brother,

Graveling Ianuary
27th. 1670. Your obliged and humble Servant,

ANNE BONAVENTURE, Abbels.

mount year law side and our sich and. Gods Grace For a half over I moved a Metally.

CHAP.

CHAP. IV.

A Letter to Brother Clare, from Reverend Father Warren Confessour to the Poor Clares of Graveling, concerning the Death of Sister Clare, in which he also takes notice of some particular Vertues the excell'd in.

HO' the foresaid Letter confirms what we have hitherto said concerning Sifter Clare; yet I hope the Addition of another from her Confessour; who had a more intimate knowledge of her, than Mother Abbess could have (Sifter clare being accustom'd to disclose to him the most hidden secrets of her heart) will not feem tedious; fince it more efficaciously shews the Truth of what I have already Writ, than any other Testimony that has been yet given; he being the fittest Person to give us 2 knowledge of that eminent Perfection she had in a short time arriv'd to; which joyn'd with that of so Prudent, Vertuous, and Experienc'd a Superior, as I have related, must needs convince the Reader of Sister Clares most eminent Vertue.

Henour'd Sir,

HE happiness I have had in being acquainted with Sister Clare (whose Name I. can scarce write or even think of without Tears) is a reward fufficient for what service I have been able to do her. She was indeed the Pat. tern, and Mirror of a true Religious Soul; there could not pessibly be any one more dif-engag'd from all things here below, than she was; for, that short time that God was pleased to lend her to us, nothing but God, nothing but Heaven was in her Heart, and Mouth. All other Discourfes and entertainments were tedious to her, as I am confident you know very well; yet notwithstanding all these gusts and comforts that her Soultafied in thinking of her Heavenly Spouse, she seem'd, as she thought, to be perfectly forfaken by him in her last Sickness. When fore I cannot be personaded but Ged us'd this means to purific her Soul, that it might fly directly into his loving embraces, where 'lis at present absorpt in Eternal delights. But because the ludgments of God are secret, I will never cease to remember her dayly in my Poor Devotions. But I cannot end this sad subject without speaking a word or two of her Perfections, for your comfort. First, her Humility and perfect

Con-

The Life of the Lady WARNER. 275 Contempt of her felf, which is the foundation of all other Vertues, was such, as that the most Ambitious Person could not more earnestly seek after Honor, than she sought in all things, her greatest Abnegation and Humiliation; neither was she content to have this low and mean esteem of her self, but earnestly desir'd to imprint the same in the minds of all others; taking all occasions she was able of doing it, and when she found her endeavors had not the desir'd effect; but according to our Saviors promise (Qui se humiliat exaltabitur, He that humbles himself shall be exalted) that the more pains she took to lesen, the more she gain'd esteem, it cannot be imagind, what an affliction this was to her; which the Enemy took an occasion to push on to such an excess, that had she not had that subm sion to her Directors, which was admirable in her, and follow'd their advice, rather than her own inclinations; this affliction had caus'd ber to leave this place to go amongst Strangers. The only fault she found with it, being the too much esteem and respect she received from the Religious, which was to her humble Spirit as great a Mortification, as the want of it can be, even to the proudest heart. Her Love and Practice of Mortification and Abnegation was also very extraordinary: Nor would permit her to rest Satisfied with the ordinary Austerities of the Sa Rule,

Rule (which were eventoo great for her delicate and tender Complexion to suffer) unless she added others to them; and my refusing her leave to practice the Pennances she so earnestly desir'd, I believe was a greater Mortification, than they themselves could have been to her. I often thought, whilft she as earnestly Petition'd for leave to practice extraordinary Mortifications, as if The had beg'd for her Life, of the agreement of her Spirit, with that of St. Terefa's, her great Patroness, who beg'd of God so earnestly, Either to permit her to suffer or to die; and that which mov'd Sister Clare chiefly to this ardent desire of suffering for God, was her extraordinary Love of him, better exprest, as she thought, by suffering, than any way else; and therefore, what she could not get leave to practice exteriorly, she interiorly Supply'd, by violently contradicting and over-coming her passions, and even lawful inclinations in such a manner, as to keep her self constantly upon the rack; never giving the least way to Nature, but curbing it upon all occafions; so that her dayly Conversation with her Children, which seem'd to others a comfort, was to her without doubt a great occasion of suf-fering, it giving nature an occasion of a continual conflict, over which she constantly got the Mastery. Her Conformity to God's Will, and Abnega-

The Life of the Lady WARNER. 277 Abnegation of her own, appear'd no less admirable in her blind and prompt Obedience, than in receiving from his hands, whatever his Providence vouchsaft to send by others, and what was most contrary to Flesh and Blood, scemed always most pleasing and welcome to her. By these steps of Humility, Mortification, and Conformity, she had rais'd her self to such an Vnion with God, as was wonderful; walking always in his presence, which no employment or accident could deprive her off: And all the time she had free to her self, she spent in a profound Contemplation or Communication with his Divine Majesty, who was not wanting on his part in replenishing her Soul with such extraordinary Lights and Graces, as still animated and strengthned her in the constant pursuite of the highest Perfection. Nor was she so absorpt in the Love of God, as to permit that to her Neighbor to be less fervent and active; her Love to his Image was like that to himself, always in action; on all occasions assisting every one with that Zeal, that Humility, that Chearfulness and Comfort, as if what she did to them, had been actually done to himself: And her compassion whilst she assisted those who were either in exterior or interior affliction was such, as if she had beheld our Savior, not them in affliction; so that I must

must own I never met in a Soul a greater desire of suffering for God; a greater Vnion and Conformity, nay, and Satisfaction too, as to the Superior part, even in the greatest of sufferings, than I did in her; especially in her last Sickness, where it pittied my heart to see What she suffer'd, as I before mention'd; yet was comforted at the same time to see with what Constancy, Courage and Conformity she underwent this, even the greatest of tryals; for as'tis the greatest act of Mortification, or Abnegation, to be content to loose or leave God for God; so the same is also the greatest act of Love a Creature can express to it's Creator. Wherefore I cannot but piously believe, that she Reigns now with him in Heaven, whom he had prepard for this happiness by adorning her with so many Celestial Vertues upon Earth, I have been longer than I design'd, but the subject I doubt not will pl ad my excuse, and obtain your pardon, having no other design then your comfort by it, being glad of this as I shall be of any other occasion of expressing bow much I am,

Graveling March

Honour'd Sir, Your most humble and faithful Servant,

WILLIAM WARREN.

This Testimony from so Vertuous, and experienc'd a person, in the Government of Religious (in which he had frent many Years) especially such Zealous Souls as he Govern'd, who make the Service of God, as every one ought to do, their chief aim and end; and far more follicitously endeavour the practice of this fo Noble and Generous enterprize, of leading such a Mortified Life, as the Eternal Wisdom, who best knew what was most pleasing to his Eternal Father, gave them and all the World an example of, than the most Zealous Worldling can be in gaining Honor, heaping up Riches, or in purfuit of all those Earthly pleasures, the World promises it's followers, but seldom keeps it's word, I fay, having had so many Years experience in dealing with fuch Souls as these, his Testimony cannot but be of great force.

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CHAP.

CHAP. V.

A Description in General of the Sanstity of her Life.

T may seem strange, that after the Testimonies of Two luch Persons, who had an occasion of inspecting the whole Tenor of that inward and interior Life she led . I should still proceed to give further evidences of her Sanctity. But the Providence of Almighty God to ordain'd, that she should have as many Witnesses, as there were Religious she convers'd withal; that her Vertues prov'd by the Attestation of fo many Irrefragable and uncontestable Authorities, might never hereafter be call'd in question. In General then, take that Original Draught of her Sanctity, which they, as in so many lively Colours, have transmitted to me, and I think my felf oblig'd, to transmit to Posterity.

They all speak home to the same point, that Sister Clare began, when she came to Religion, where Persons of great Persection left of. The chief thing she aim'd at, was to be the Meanest in the House of God, and upon that account, was always feeking after the poorest Employments, the better to serve the Community. These Humiliations cover'd the good Religious with

with confusion; blushing, and at the same time wondering to fee a Person of her Quality (who had formerly so many to attend her) casting her self at their Feet, and condescending to things fo abject and contrary to fense. From this Humility as from a fource, sprung that refervedness in speaking any thing which might in the least tend to her own praises, or those of her Relations; if any occasion offer'd to touch upon that subject, she either kept a profound filence, or declin'd the Discourse as ungrateful; or if Obedience put her upon it, the Meen and Modesty with which she deliver'd her self, seem'd rather to diminish, than favor any ways the Reputation and esteem she had gain'd in the World. As the inviolably observed the time of filence, so she was never heard to utter an idle word: If Charity or Superiors order'd her to fpeak, the bent of her Discourse was still of God, or what tended to his Divine Service; she never made an end of enlarging her self upon his Divine Attributes, his Beauty, his Power, his Wisdom, and Providence towards Creatures, but in particular upon his Mercy in regard of Sinners, with reflection upon her felf, as if her Sins had deserv'd greater punishments than all others. Yet these Pious Entertainments were so prudently manag'd, and infifted upon with that discretion, that there was nothing forc't or tedious in them. To this we may add, that whatfoever related to the Divine Service, she thought could never sufficiently be esteem'd:

efteem'd; and so high was the value she put upon every Minute Ceremony, and Regular Observance, that even St. Clare (I have as many Authentic Vouchers for this, as there are Religious at Graveling) could not more exactly keep the Rules in their Primitive Fervor and Purity. than the did. But that which charm'd her the most, in the Monastry of Graveling was the retirdness and solitude of the Place, the rigour of the Habit, the poorness of the Dyet; and in a word, because all things seem'd to inspire her with her beloved Spirit of Pennance: For by her good Will, the would have been always imitating those Ancient Penitents (whose Lives she had Read) to expiate the disorders, as the call'd them, of her Life past; hence the gave no truce or folace to her wearied and exhausted Body, which she treated with Macerations of all forts, nor would afford any respite to Nature, being in effect a real Martyr every hour; infomuch, that had not Obedience put a restraint upon her fervor, these excesses would soon have ruin'd her health; yet still these Mortifications were fo temper'd with an exterior sweetness, that no one could perceive that she found the least difficulty in the whole course of this Penitential Life.

That which chiefly crown'd and ripen'd, as it were, these Vertues into Maturity and Perfection, was the entire refignation she had to the Counsels of her Ghostly Father; she punctually in every thing follow'd his directions, and never

never fail'd to render him an exact account even of the Minutest circumstances, and gave him a knowledge of her interior disposition to that degree, that being demanded by one of the Religious what it was to Manifest her Conscience and the whole State of her Soul to a Spiritual Director, the Answer'd, We must be very sincers and candid with him, and tell him even our passing thoughts; upon this some present desirous to understand the matter, after a more serious manner, importun'd her to instance some particulars, that might illustrate what she said. Sifter Clare full of her usual Affability, comply'd with their defires and Answer'd. If I should casually look upon my hand and think it White with a kind of complaisance, I must give an account of this as a proud thought to my Confessour, and in the same manner of any other Imperfections or Temptations, that come into my mind, tho I know not whether I have confented to them or not. So much for her Vertues in General.

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CHAP. VI.

A more exact Relation of her Vertues in par-

Tho' in the former Chapter the Religious, whom she convers'd with, have given, as you have Read, an ample Testimony of her Sanctity, yet they seem rather to reduce what they affirm to General heads, than descend to particulars; upon a stricter scrutiny, I find her Vertues more distinctly set down by several in-

formations I receiv'd from Graveling.

They begin first with that of her Prayer, in which she was so recollected, as if God had been visibly present before her, or she had spoken to his Divine Majesty. This Holy Spirit of Prayer and Recollection, whereby the exprest her Love towards God, was strangely animated and increas'd by her Charity towards her Neighbor, which God gives for a Mark of our Love towards himself. All her Actions and defigns were nothing else, but so many Acts of Charity, and her chief employment, when the did not entertain her self with God, was to assist the necessities of her Neighbor, and comfort the Afflicted. A whole Cloud of Witnesses, and indeed as many as there were persons in that Holy

Holy Community, in which she lived, unanimously Testissie that Sister Clare of lesus did so much excel in Charity towards her Neighbor, that she scarce enjoy'd her self, whilst she perceiv'd another to be in any trouble or assistion; so that their sorrow prov'd hers, and made her even ready to part with her own content and happiness to make them chearful. There are a Hundred instances in this kind, of her extraordinary Charity, in which she so abounded, that she made it properly her business to do good to all, and like St. Paul become all to all; behold an act of Charity one of the Reli-

gious recounts.

There were feveral of the Community, who did not understand French; wherefore Sister Clare, who had several excellent French Books lent her for her own use, was not content to enjoy that benefit alone, but most willingly imparted the advantage she receiv'd by them, to those, who knew not how to make use of them. For this end she obtain'd leave of the Superior to Read an hour in the Work-house every Sunday and Holy-day, to those who had a mind to hear her. They who attended to her Reading, affirm that the bare explicating to them the fense of the Book, was more moving than any Sermon; and that they found themselves transported to see the Devotion, with which the relish'd every word; which the exprest with such a Grace and Emphasis, as made a deep Impression in their Souls: Nor was she contented

contented with the Practice of this act of Charity whilft the was well, but even when the was Sick of a Quartaine Ague, which had reduced her to fo very low and weak a condition, as forc't her to keep the Infirmary, understanding that one of the Lay-Sifters was troubled that The loft the hearing of what was Read at Table out of a French Book, which was much commended by the Religious that heard it being employ'd at that Sifter Clare earnestly desir'd leave of Reverend Mother Abbess, as weak as she was, that the Sifter might come to the Infirmary when her employments would permit her, and that The might dayly Read to her there, what had been Read at Table.

The Touch-Stone of true Love and Charity to our Neighbor, is faid to be the Guard of the Tongue; how free the was from a centorious Spirit (the unhappy Temper of too many of this Age) may be observed from hence, that she was never beard to utter the least word, or to offer the least infinuation in dispraise or dislike of another, a Habit she had got from a Child, and practis'd not only before her Conversion (as hath been said) but ever after in fuch perfection, that the good Name of every one seem'd as tender to her, as the Aple of her Eye, and more esteem'd by her than herown; wherefore the fet a strict guard, not only upon her Lips, but even upon her very thoughts; knowing how the one does influence the other; because

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because according to the abundance of the Heart the Mouth speaks; wherefore it made her endeavour not only to banish from her own mind all rash surmises or censures, but to hinder as much as the was able, that the like should not either enter into, or make any abode in the thoughts of others; wherefore, if the heard any thing faid less to anothers advantage, if she could not excuse the fact that was recounted of them (which she endeavour'd to do in the first place) the always excus'd their intention, and by these her Charitable endeavours, either chang'd the Difcourle, or turn'd it to the advantage of the persons that were spoken of, by taking occasion of praising them for some extraordinary Vertue she had taken notice of in them. To this degree of Charity she arriv'd, by a certain agreeable sweetness in her Nature; for 'twas observ'd that her words were always feafon'd with terms of compassion and love, so operative, that they heal'd the most secret infirmities of the mind. Being at work with a Sister, whom she understood to be not only fick in Body, but also in some Interior trouble of mind, which proceeded from a tedious indisposition; she kindly embrac'd her and said, Dear Sister (calling her by her Name) take Courage, God sees and will reward your sufferings. This Charitable expression out of the time alotted for Recreation, utter'd with fo much affection, and by her who was so exact an observer and lover of silence, gave the Sister no less cause of wonder than of joy and comfort. The love of God

God mov'd her to the love of filence, the better to attend to his Divine inspirations, which nothing could make her break, but the love of her Neighbor, with which he inspir'd her; and which she knew was no less pleasing to him, when exercis'd for his fake towards his Image, than when perform'd towards himself. All bounds were too narrow for that overflowing goodness and zeal she had for the Conversion of Souls; her Tears were in a continual manner spent upon this account; she never made an end of urging her Children to offer up their Innocent Devotions for this end; nor was the unkind return of an angry Father, able to diminish the Zeal she had for his Conversion, and concern for his Eternal Happiness.

The End of the Fourth Book.

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The Fifth B O O K.

AN ABRIDGMENT,

OFTHE

Pious LIFE and happy DEATH
OF

Mrs. Elizabeth Warner.

Sister-in-Law to my Lady WARNER, In Religion, Sister MARY CLARE.

CHAP. I.

A short account of her Birth and Vertuous Life in the World, as well from the Testimony of her Confessour, as from a very particular favor God bestow'd upon her.



Aving, by the inquiry I was oblig'd to make into the Life of my Lady Warner, met with several Memoires concerning her Sister-in-Law Mrs. Elizabeth Warner, her Companion Conversion to the Roman Catholic

both in her Conversion to the Roman Catholic Faith,

Faith, and entrance into Religion, and finding in them very remarkable proofs of a more than ordinary Vertue, I thought my self obliged to joyn their Vertuous Actions together after their Deaths, who had after so extraordinary a manner

joyntly practis'd them in their Lives.

She was Born at Parham in the County of suffolk, the 24th. of May 1641, and after the Death of her Mother (Daughter to Sir Iohn Rouse of Henham in the same County, whose Christian Name she receiv'd in Baptilm) and her Fathers Marriage to the Lady Anne Pettus of Castor in Norfolk, the together with her Eldest Sister Mrs. Anne Warner, lived with their Mother-in-Law: but her Father and Sifter dying, Sir Iohn Warner, as foon as he was Married, invited her to Live with him at Parham; where she met with the occasion of coming to the knowledge of the True Faith, and thereby was mov'd to embrace it: Which was without doubt a reward Almighty God bestow'd upon her, for her former innocent Life; and which he, never refuses to those who live according to the light of Nature, and knowledge he gives them: How well The did this, thô I have not the advantage of any instruction from those who liv'd long with her, and could wirhout doubt have furnish'd me with very remarkable passages of her Life, whilst she was in the World; yet I have met with one who knew her a little before, and was her Confessour after, she came to Religion, to whom she had made a Confession of her whole Life; who affures

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assures me, she had never lost her Baptismal Grace, by being guilty of the least Mortal Sin; which is to me a greater Testimony of her Vertue, than all other Relations that could have been given by any other Witnesles of her Life. He adds also, that for some time before she undertook a Religious State, she us'd, thô of a very tender Complexion and weak Constitution, to rife at four in the Morning, without the help or affistance of her Maid; and that, besides a rigorous observance of the ordinary Fasts of the Church, she Fasted every VVednesday out of Devotion, to obtain the happiness of compassing her Entrance into Religion, whereunto Almighty God had call'd her. By these Mortifications she endeavor'd to inure and accustom her self, to the hardships she desir'd to undergo in Religion; and before hand regulated all the Actions of the Day, by such a distribution of time, as the found her Sister-in-Law, my Lady VVarner, made use of for the same end.

I need not give you a particular account of the occasion and Motives of her Conversion, having casually taken notice of them, in the Relation I have given of my Ladies: And before I give you any of her Vertuous Life in Religion, it will not be amiss to set down the Testimony of one of her Directors, and confirm'd by a particular favor from Heaven, thô his Authority wanted no such Confirmation. 'Tis what Reverend Father Villiam Ireland of happy Memory (who asterwards lay'd down his Life for

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the Faith in London) upon his going for England, Writ to her Brother; after having been Director of the Monastry of Graveling, for several Years.

Reverend Father,

B Efore I begin my lourny for England, Whether Superiors are pleas'd to fend me, I cannot but give you an account of your Sisters health, as well of Soul as Body. I must own it a particular favor from Heaven to have had the happiness of being Director to such a true Servant of God. Never have I met with so much true fervor, so much Resignation and Conformity to the Will of God, as I have found in her. But indeed what I most admire, is her pure suffering; I call it so, for to my knowledge 'tis such as has not the least mixture or allay of comfort. In her Prayer, for several Years together, the has never found any Spiritual or sensible gust, but continual aridity and desolation; and yet; to my wonder and comfort, the continues this exercise as constantly, and with as much fervor and resignation, as if she were replenished with all kinds of Spiritual delights; which all who behold with what Recollection and sweetness of Countenance She kneels in time of it, think she enjoys; especially seeing her ordinarily spend three

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three, nay, sometimes four hours a Day in this
exercise; which she constantly performed, till
her Superior Commanded the contrary, fearing
her weak health hereby might still be more
impared. Dear Father, I doubted not, but
the knowledge of this, would be as great a
comfort to you, as it was to my self, and

therefore I acquaint you with it, and earnestly recommend my self to your Holy Sacrifices

and Prayers , billing !

Your Humble Servant

VVilliam Ireland.

How Almighty God treated her even from her first entrance into Religion (finding her a faithful and couragious Soul, that stood not in need of those comforts he ordinarily bestows upon new beignners in Religion) is evident both from this Letter and the following passage, by which we may at the same time see what care God had of this Pious and suffering, but saithful Soul. She was once in a prosound desolation, and sound no ease from Heaven, which she seem'd even to have tired out, with her constant and servent T 2

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Petitions for affiftance. And being able to receive none from any upon Earth, because Father Thomas VVorfley (the only person from whom The us'd to receive comfort or at least direction how to bear her afflictions) was absent at VVatten; The kneeling down in her Cell in this desolate condition, chanc'd in a chink of the Wall, to perceive a little Paper rol'd up, sticking between the Bricks (their Cells then being only separated with Bricks, without any Plaistering) which the taking out and unfolding, found these words Written in it; Be at rest, and afflict your felf no more, all is well between God and You. This fill'd her fad Heart with joy; The looking upon it as sent from Heaven; because she had never before receiv'd any such Paper from Father VVorsley, whose hand she found it to be; and when she shew'd it him, he own'd it was so, thô he never remember'd to have Writ it: And doubted not, but that God (for a reward of her fidelity) had permitted her good Angel, this way to play the part of a Comforter in his absence; hereby to encrease her confidence in his All-powerful affiftance, even in the greatest desolation; and what effect this Counsel, together with this favor, wrought in her Soul, may be gather'd from the following Act, which The afterwards dayly made with the Approbation and Permission of her Ghostly Father.

Low, with I conflant and fervent

scom.

CHAP. II.

Her dayly Oblation of her self to Almighty God, and a Letter to her Confessour, in which she gives him an account of her Conscience.

Soul to whom God discovers the happiness of pure suffering (which he never failes to do to such a one as expresses her fidelity by her filent and constant refignation to his Divine Will, in bearing what croffes he vouchsafes to send) cannot but desire it; thô at the same time 'tis very sentible of it: And the Combate which is between Nature and Grace, between the Inferior and Superior part of the Soul, is very furprizing to those who have not experienced the like contrasts. I do not remember to have met with a more admirable expresfion of this warfare, than this oblation she made of her self contains: Which seems dictated by the Holy Ghost himself, it carrying along with it such an Unction, as the Reader will experience; and therefore will not wonder it was fo much approv'd of by her Choftly Father, and fo constantlypractis'd by her felf.

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Her dayly Oblation.

"O Sacred Trinity, I poor miserable "Sinner, do make this Oblation from the "bottom of my heart, relolving to live and die in this sentiment; whereby I give " my self entirely to you, to dispose of me as "you please, without exception, to submit, "approve and (as far as human frailty will permit) delight and rejoyce in your "Adorable Will; namely, to suffer all "crosses, both Interior and Exterior; and "to be depriv'd of all sensible comfort in rall I do, either from you my God, or from "any Creature, if it be more pleafing to your "Divine Will; confiding still in your assistfing Grace. And to attain to this true "indifferency and abnegation of my felf, "I will endeavour to be faithful in em-"bracing all occasions of Humiliation, and " all such crosses as you shall vouchsafe to " fend me; using my endeavour to love "them, and to receive them with that af-"fection from your Sacred hand) fo "far as my frailty will permit) with which you fend them. And as often as I find my felf to have made no profit by " my

Mrs. ELIZABETH WARNER. 297 my abjections and sufferings, I will per-"form some Pennance in satisfaction for my neglect. Farthermore, I do offer e unto you, my God, the making my felf so so entirely poor, as to deprive my self "of the Power of offering the satisfaction "of any action Ido, according to my own "Will and Desire; but do give all to your "disposal, having no other intention than "to do them purely for your Will and "for your Love. I offer also all that I "shall suffer Interiorly or Exteriorly in Life s and Death, together with the Prayers which shall be said for me after my "Death, with all the impetration and fastisfaction that accompanies them; giving them all to you, to dispose of as you please, "casting my self entirely into your Sacred "Arms, confiding and hoping in your "infinite Mercy and Goodness, in Life and "Death, for time and Eternity. All which "I offer up unto you, my God, purely "for your Love, in Union of all that you "have done and fuffer'd for love of me; "without desire of any proper interest, "either Spiritual or Corporal, Temporal "or Eternal: Casting my self at your feet "and begging your affifting Grace to per-"form what your goodness has inspir'd

An Abridgment of the Life of me to offer to your Honor and Glory, to the last moment of my Life. I can do nothing of my self, but in you can do all things, in whom I conside for time and Eternity. Amen. Amen. Signing my self,

Vnworthy to be Nam'd.

As this Oblation expresseth her earnest desire to love and serve God purely for himself; so it also manifests her ardent inclination to suffering, and perfect abnegation, as a proof of her true Love; as if no greater comfort could happen to her than affliction, nor no greater Honor than to be contemn'd, nay even annihilated for his fake: And to prove that this was not a meer verbal Act, but came from the bottom of her Heart, God who only knows the secrets that pass there, and how beneficial Mortifications and Humiliations are to fuch faithful and couragious Souls as hers was, took her at her word, and treated her in the same manner as she desir'd, as we may fee in her following Letter, in which the gives a perfect account, of the state and condition of her Soul, to her Spiritual Director.

Reverend

Reverend Father,

Have receiv'd a second Letter from your Reverence; and cannot but acknowledge my self infinitely oblig'd to you, for your care of the good of my poor Soul, which makes me think it was an infinite Providence of God which brought you hither, to be a light to me in darkness; and to let me know God's Will by your instructions; wherefore, by leave of Holy Obedience, I do put my self under your Reverences care, hoping you will take me for your poor Child, and direct me as God shall inspire you: For this end, I shall here declare to you, in the best manner I can, the Interior State of my Soul. I am still in the same darkness I was in, when I spoke to your Reverence; I have no Light or Comfort, either in Prayer, Communions, Divine Office, or in any other Exercises of Devotion, but remain there, as in the dark, in obscure Faith, nay I fear sometimes that I have no Faith; by reason I have no feelings of God, but remain as a Stone in his presence; thinking 'tis, for my not corresponding with his Holy Graces, that he is pleas'd to treat me in this manner: but yet I do not know, that I have ever had any inspiration from God, that I have not endeavour'd to put in execution, as well as I could;

could; what I do in Prayer, is to abandon my felf to his Divine Will, to do with me What-Soever be pleases; casting my self at his Feet, as a poor nothing; and as one who deferves nothing; begging, that he will do with me, and in me, all that he pleases; for I do submit, approve and embrace all his Holy Wills. Whatfoever Meditation I Read, When I come to think of it, I cannot remember it, altho I should Read it never so often over, except it be of the abnegation of my self, annihilation or sufferance; I do find in the Superior part of my Soul, a great desire of an intire abnegation, of my self, and all things in the World, and to follow my Spouse in that abnegation, Poverty and Sufferance he practis'd; but in the exercise of these, I find that Nature hath a great repugnance, and would perswade me they are in-Supportable; for God is pleas'd to give me frequent means of Practifing of them, which gives me still occasions, to humble my self more, and more, in his fight, and even to Creatures also; for when nature does not submit, but falls Sometimes into imperfections by immortified words; which after they are past, cause a great disquiet in my Soul, and till I have acknowledged my fault before God, and those that I have given Evil Example to, I have not any Consolation from God, or even from Creatures; but all things. rather

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rather give me sufferance; so that all I can do
sometimes, is to say, your Will be done my God,
I would not have it otherways, since it is your
Will; let Nature repine never so much, yet do
not take this cross from me; but give me Grace
to embrace all, to your Honor and Glory, and

then send me what sufferance you please.

I endeavour to keep an actual presence of God in the Day, regarding all things as from him, and by his permission, and sweetly abandoning my felf as a continual Sacrifice, I do Adore all his Holy Wills; this is all the particular Examine I make, and all I can do in the Day time; for I am not worthy to entertain him in Prayer, nor in making a set number of acts in a Day; for I have often endeavour'd to force my self to make a particular number, and I found I had not that peace of Mind, as I have When I do not do it. When God gives a good thought to me, 1 offer it to him; if not, I remain as a poor nothing in the presence of my All; I do the same at the Divine Office, for 1 do under-stand very little of it, to be able to entertain my thoughts with it; neither can I force my felf to think upon any Devotion, but sometimes when I bow down at the Gloria Patri, &c. I Adore the Blessed Trinity, Still abandoning my self anew, begging his Holy Wills may be done intirely in me, and so remain in Peace; when troubled

troubled with distractions I endeavour to relist them, as much and as well as I can, but not with violence, for then they do the more disquiet me; I then humble my self, and make an Act of Resignation, to suffer them as long as God pleases, and by this means I am sooner quit of them; I am sometimes afraid to go so often to Holy Communion, by reason I feel my self so Tepid and Cold in Devotion, and without any feeling of God; so that sometimes I fear I have not Faith, because I think if I had, I could not but have fervor; but our Father Confessour bids me not to Stay from it upon this account, when others go; fo I never refrain from Communicating when they do, and I think I should have a great Mortisication, if I should be bid to stay from it; for I do find in my Soul a great desire of receiving as often as I can; for preparation I make an Act of Contrition, of annihilation, acknowledging my own unworthiness; of Faith and of Obedience; telling him, that in Obedience I come, for of my Self I should not dare to come. After I have receiv'd , I offer him up with my felf to his Eternal Father, begging he will accept of me as an intire Holocaust, and do with me, and in me, all his Holy Wills, and

make me according to his own Heart; desiring my Savior to entertain himself with himself, for I

am not worthy to have a good thought to entertain him withal, but submit to remain there as a poor nothing; God is pleas'd to give me sometimes a great sufferance in Prayer, which is sleepiness and beaviness, which is more hard to me to resist than distractions; the remedy is still to humble my self, and to suffer it wish Patience, as long as God pleases; the Book I Read in, is the Book of Spiritual Epistles, you took the Title of; if your Reverence have Kead them, I should be very glad to know how you like them, and whether I may not practise and follow the advices I find in them; for it seems to me it is the way that God is pleas'd I should go; for when I Read them, I find there, just what I feel in my own Soul, and thereby receive a great peace of Mind; but then again I am afraid, thinking it is higher Perfection than what I ought to think upon; if you please; send me word whether I should go on with the Reading of them or not. I

most part I take my Meditation out of the Treatise of Christian Perfection, and the King-dom of God; Sometimes I feel my self disquietted in my employments and works, by being too Sollicitons in doing them, and in pain to get them done. Thus I have laid open the pitiful state of my poor Soul as well as the darkness

also Read the Christian Interior, and for the

and An Abridgment of the Life of ness that obscures my understanding will permit, begging your Fatherly advice, and the assistance of your Holy Prayers, that I may punctually follow it, and thereby prove my self;

Reverend Father

Your Obedient Child and Humble Servant

MARY CLARE

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CHAP. III.

The account she gave her Spiritual Director, how she perform'd several of her dayly actions, Viz. Rising, Morning Oblation, Reciting the Divine Office and Meditation.

He Candid and Humble account the gave of her Conscience in the foregoing Letter to her Spiritual Director, very probably mov'd him to require an account of her, how the practis'd her dayly Devotions, which she having given him by word of Mouth in Manifestation. he order'd her to give him the same in Writing. Finding many of these very folid and practical. I thought fit to fet them down in her own words, thô some of the Devotions I have left out, as being particular to that House and Order; and also I doubted whether I ought not to have left out several others, seeing that Directions for the performance of these Spiritual Duties she gives account of, are so easily to be found in so many Books of Devotion already Printed : But finding several of them such as I had not met with in other Books, which both give us a knowledge of her Piety, as well as a direction how to imitate her, and thereby receive the same lights and favors from Heaven which she did, I resolv'd

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to set down her Practices of the most ordinary Devetions in use both among Religious and Secular Catholics; and that these also might not seem too tedious to the Reader, I have in several places abridged them. She begins the account she gave to her Director as follows.

To fulfil Gods Will by obeying your Reverences Commands, I Write this following ac-

count.

At the first stroke of the Bell (which by the help of my good Angel I always hear) I Elevate my Mind to God by an Act of Adoration of the Sacred Trinity, and immediately rise out of my Bed, making what hast I can to my Spouse who expects me in the Quire, in the Bleffed Sacrament; where with profound Reverence upon my Knees, I Adore him present, begging of him that I may always do what is most pleasing to him. Then I make my dayly Oblation and Morning purpose, and renew the presence of God in my heart, thanking him for preserving me that Night, and delivering me from so many misfortunes both Spiritual and Temporal, which Thousands fince my going to bed have fallen into: Then I consider if in any thing I have offended him that Night; and beg his Pardon if I have, purposing to spend the Day following totally in his Service. I offer my felf, and all that I am able to do, or shall perform that Day in Body or Soul to Almighty God, in Union with the Life, Death, and Passion of his beloved Son our most blessed Savior Jesus Christ, and the

the Merits of his most Glorious Mother; befeeching his Divine Goodness to dispose wholy and intirely of me, as may be most to his Honor and Glory, and the good of my own Soul; in confidence of which, I resolve to receive all things that Day, with a perfect indifferency, looking upon them as coming from his Fatherly Providence, and fent me with an infinite Love. Then I make a Renunciation of my own Will, Passions and Inclinations, or whatever may hinder me in the way of Perfection and true Conformity to the Will of God; which being perform'd, I call to mind what my employment is, and how I ought to carry my felf in it, for the gaining of Vertue, and overcoming of Imperfections, particularly that which I find my felf most apt to fall into, purposing to use such means (when occasions present themselves) as may by the Grace of God inable me to overcome it, calling to mind the purpose and Oblation that I made: Then I make an Intention of gaining all the Indulgences that are granted; and offer to God all the Affections of Love, and praise that are offer'd up to him that Day, throughout the whole World, begging him to receive them from me, together with my earnest defires of ferving and loving his Infinite goodness; acknowledging that without his Grace I could not have made them; owning my own weakness, and the strength of my exterior, and Domestick Enemies; whereupon I do most earneftly beg his Assistance, and the Intercession of V 2 his

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his most blessed Mother. Then I crave aid of my good Angel (by repeating a little Prayer to him) as also of my particular Patrons, begging their Intercession for the performance of all my

good purposes.

When I go to recite the Divine Office, I renew the presence of God, and beg his Holy Grace, that I may praise him with as much Love and Affection, as the Saints in Heaven do. At every one of the Nine Pfalms at Matins, and at every hour I salute one of the Quires of Angels, begging them to praise God for me, and obtain of his infinite goodness, that I may love and praise him, with the same hearty affection, as they do. At every Gloria Patri, I bow to Adore the Bleffed Trinity, offering my Heart and Soul unto the Three Persons; begging that they would do in me, and with me their Holy Will. When we are to Communicate the next day, I intreat them to make my Heart a pleasant habitation for themfelves, by rooting out whatever is displeasing to them, and inflaming it with the fire of their Di-When I understand the Office I vine Love. express Affections proper to the words, or such as God pleaseth to inspire me withal: At the end of the Office, I reflect how I have perform'd it, and beg pardon when I find that I have done amis, purposing to perform it better the next time.

I prepare my self for Meditation as follows; having Read it, by an Act of Faith I put my self in the presence of God, saying, Lord I believe

that you are here present, and I had rather die than doubt of this Truth. My God, I here prostrate my self at your Sacred Feet, acknowledging that I am worse than a Worm, that crawl's upon the Earth, by reason of my many Offences against you; Nay, that I am nothing, and can do nothing, nor deferve any thing from you; but because it is your Will, I will here remain this hour; do with me what you please, if you give me comfort, 'tis more than I deserve, if you give me none, but let me stay here like a Stone , 'tis my just desert. Infine if your Will be done in me my God, I desire no more. After this I reflect upon the Meditation; if it be upon the Passion, I consider our blessed Savior suffering as God and Man, for me, to give me an example of following him, in practifing those Vertues that he did there exercise, according as the Meditation makes mention of them. Having consider'd this with the liveliest Faith I can, I confound my felf to fee what God has done for me, and how little I have corresponded with his great Love; then I ask Pardon with the greatest Contrition I am able, exciting in my Soul a great defire of attaining Perfection, and this purely for his Love; begging most earnestly that he would be pleased (out of Obedience to his Eternal Father, and for the Love that he shewed in Redeeming my poor Soul, and for the fake of all his Torments, and Humiliations) to give me his Holy Grace, that upon all occasions I may endeavour (the best I can) to embrace

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brace the like sufferings for his Love, when ever he shall be pleas'd to fend them, acknowledging my own weakness, and that I can do nothing without his particular Grace affifting me, in which I hope and confide. At the end I make some particular purpose according to the matter that I Meditate upon, which I think I shall have occasion of practifing that Day. When the hour is out, I reflect how I have perform'd it, and when I have done amis, I ask pardon, and resolve to endeavour to perform it better the next time. When God is pleas'd to withdraw himself from me, and I have not the least feeling of his presence, and that I seem totally separated from him, unless by Faith, and when I cannot conceive any thing of the Meditation, nor so much as remember what it was about, thô I Read it often over: Then it is, that I humble my felf before him, confessing that I am unworthy to remain in his presence, much less to be so happy, as to think of him, or be united to him; then I resolve that since I cannot love him, I will fuffer this dereliction as long as he shall think good, remaining here at the foot of the Crofs, annihilating my felf before it, and acknowledging my Abyss of nothing. The fruits that I endeavour to gather from my Prayer, are, to conform my Will intirely to that of God, to defire nothing but what he wishes, and that his pleasure may intirely be done in me, and by me for all Eternity; to look upon all Afflictions, and Crosses as from him, to rejoyce

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to be nail'd to the Cross with Jesus my beloved
Spouse, truly to deny my self, renounce the
World, and all things in it, and adhere to God
alone; likewise to be exact in Obedience, both
to Superiors, Rules, and all other Observances
that I have been taught, and lastly to love Af-

flictions and Humiliations, because thereby I become more like my Spouse, and best of all imitate my dearest Jesus.

CHAP. IV.

She continues the account of her Devotions, declaring how she heard Mass, and Communicated.

Mass being a lively Representation of the greatest Act of Love our Savior could express towards us, by that bloody Sacrifice he made of himself upon the Cross to his Eternal Father, is therefore call'd a Sacrifice; and to distinguish it from that he offer'd upon Mount Calvary, 'tis call'd by the Church the unbloody Sacrifice; wherefore a due attention to the performance of this exercise, is one of the most grateful and pleasing Devotions to Almighty God we can practice. And since all the gratitude he requires for all he has done and suffer'd for us, is, that we remember what he has done and suffer'd,

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as he himself infinuated at his last Supper, when he bid his Apostles do what he had done, in Memory of him (which is perform'd at Mass, it being not only a repetition of what he then did. but also a lively representation of what he afterwards suffer'd upon Mount Calpary) she endeavour'd to be very exact in the performance of this Devotion, which she has fet down at large, and I could not find in my heart to shorten; her practice of hearing Mass containing as easie, solid and profitable a Method, as any I have met with, which is as follows.

Putting my felf in the presence of God, making my intention, and uniting it with the Priest's, I beg Grace, that I may attend to this Holy Saerifice with such Reverence and Devotion as the Virgin Mother, and Sr. John favorite of Jesus, attended at Mount Calvary, when they beheld him Crucified, in remembrance of that bloody Sacrifice which he was pleas'd to offer and fuffer there

for me, and all Mankind.

When the Priest says the Conficeor, I consider the offences of our first Parents, together with those of the whole World, and in particular my own, that caus'd those unspeakable Tor-

ments to my beloved Spoule.

At Kyrie Eleison, or Lord have mercy upon us, I make an Act of Contrition, humbly asking pardon for what is past, and purposing amendment for the future, being forry tor having difpleased so infinite a goodness.

At Gloria in Excelsis, I consider how the Angels

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Angels in Heaven rejoyce at the Conversion of a Sinner, beseeching them (through the great desire they have of Mans Salvation) to aid and affist all Sinners, and me the worst of all, to obtain it by a love of suffering and perfect imi-

tation of our Crucified Jesus.

When the Priest Reads the Episte, I restect how much the Prophets and Patriarchs did figh after the coming of the Messias, thô they had but an obscure knowledge of that love he design'd to express at his coming, by his most painful and wonderful Redemption: Then I bewail the ingratitude of Christians who instead of returning love for love, hate him who has thus loved them, and express their hatred by Crucifying him again as much as in them lies: Then I beg pardon for this stupendious ingratitude, and beg of him to enlighten all hearts with these truths, and inflame them with such a love of him, and of what he lov'd, Viz. Mortifications and Sufferings, as may make them contemn, and fly from, all vain pleafures and worldly delights, to embrace him Crucified for our fakes.

At the Gospel, I consider what pains our Savior took in the World, going from one place to another, Preaching and inviting all Men to sollow his most perfect example, and Doctrine; and then I beseech him by the Sacred Merits of his pains and labors, to grant that his Society, and all Missioners, may become his true followers, and that I may follow his example of true abnegation and suffering.

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Whilst the Creed is reciting, I think what a Multitude of People are Converted by the Gofpel, and yet nevertheles, how many there be; that are still in darkness, and will not be inlightned (for whose Conversion, and especially of England, my Brother and other Relations) I earnestly beseech Almighty Gods gracious asfistance, in exercising an Act of Faith of all it. contains, offering to lay down my Life for the Profession of it, and returning due thanks for my Conversion to the true Faith.

At the Offertory, I consider the promptitude with which our Savior offer'd himself, into the hands of his Heavenly Father, to fuffer his bitter Passion for our Redemption; whereupon I offer my felf, together with my dear Jesus intirely to him, begging by his Merits and Passion to give me his Grace, to embrace always his Holy Will; offering up unto him my Holy Vows, and defiring henceforth to be Crucified by them, and Nail'd to the Cross of constant

Mortification.

At Sanctus, I consider how the Angels in Heaven do continually praise God, and how pleafing their service is to him, begging of them, and particularly of my good Angel, to obtain for me such a servor of Spirit in this Life, as that at my Death I may be worthy of being affociated with them in Heaven.

At the Canon, or beginning of the secret part of Mass, I behold the immense Love of our sweet Jesus, in continually offering himself for us in this

most Holy Sacrifice, reflecting upon his Majesty, Greatness and Omnipotency, that really is herein contained, yet by so many contemned: Then I pray for the Intention of the whole Church, and for all those that I am obliged to pray for, either by my own free Will or their request, or that want

my Prayers.

At the Elevation, I Adore our bleffed Savior, with all possible Reverence, as if I saw him Elevated on his Cross upon Mount Calvary, offering him to his Eternal Father, and begging him by his Merits and Passion, to touch the Hearts of my friends and Relations, giving them light to know, and courage to embrace the true Faith. When the Chalice is Elevated, I offer my self to the Eternal Father, begging by the pretious Blood of his dear Son, to be pleas'd to give me a true abnegation of my self, and of all Creatures, renewing again in short my holy Vows, and the Oblation I before made him, begging his Grace for the perfect performance of them.

After the Elevation, I address my self to our Saviors Sacred wounds, immagining I behold his Sacred Blood issuing out of each of them, to wash

my defiled Soul.

By the Sacred Blood that iffues out of his tight Foot, I beg it may ferve to wash my Soul from all spots and stains of sin, and particularly from those I have committed since my last Confession.

By the Sacred Blood that issues out of the wound of his left Foot, I beseech him that it may ferve as Balfam to heal my Spiritual and

Corporal Infirmities.

By the Sacred Blood that issues out of the wound of his right Hand, I beg that by it he would be pleas'd to adorn me with the Garment of Charity and Purity, both of Soul and Body.

By the Sacred Blood that issues out of the wound of his left Hand, I beseech him to enlighten every Soul to know his greatness, fear

his justice, and love his goodness.

By the Sacred Blood and Water that issues out from his Sacred side, I beg him to pardon and extinguish the inordinate defires and affections of my heart, that he would unite mine to his by a perpetual love and remembrance of

him, and constant suffering for him.

Then I prepare my self for Communion, either Spiritual or Sacramental; and when the Priest fays Domine non sum dignus, I say interiorly at the first time, O my God I am not worthy for the Multitude of my Sins to live any longer upon the Earth. At the second, O my God I am unworthy to lift up my Eyes to behold the Heavens. At the third, O my God I am that unworthy Creature, who for those many Indignities committed against you, deserve no other punishment than Hell; but notwithstanding, O Infinite Goodness, forsake me not, but vouchsafe me a Vifit.

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At the end of Mass I make the following Oblation. "Sweet Jesus I offer to thee this Holy "Sacrifice of the Mass, and all other Masses "that shall be offer'd throughout the whole "World; by means whereof I beseech thee to "give me a fight of my Sins and Miseries, and also "to repair the ruins and defects of my poor Soul, "and supply my wants and unworthiness: Morti-"fie in me whatever is displeasing to your Di-"vine Majesty, and make me one according to "your own heart; confirm my Soul and Body in your Service, and always illuminate and direct me by the light of your incomparable

" Divinity.

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After Mass I prepare my self for Communion. upon those days we Communicate, by Acts of Contrition, Faith, Hope and Charity, I confidet his greatness whom I am about to receive, and my own Nothing: Then I joyn my Intention with that of Christ, at his Institution of this Holy Sacrament, I imagine my felf a Leaper full of Sins, Imperfections and Miseries: And I endeavor also to raise my Soul to a great confidence in God, whom I am about to receive, and humbly casting my self at his Feet, I say, Lord if thou wilt, thou canst make me clean: Then I relate to him my necessities and miseries, begging most earnestly his help in them : When I find my felf heavy and dull, and without the least sensible feeling of God, I humble my felf before him, acknowledging that I am unworthy of receiving so great a happiness; but in Obedience I come

to him, wishing that I could receive him with as much fervor and love, as ever any Creature did. and protesting, that I would rather die than receive him unworthily. When the Blessed Sacrament is brought towards me I imagine my dear Spouse giving himself to me, as he did to the Apostles: Having receiv'd, I say the following words in my heart. O Infinite Goodness, O my most beautiful and beloved Spouse, O my dearest love, the joy of my heart, the Light of my Mind, the Life of my Soul, my chief and only good, my God, my lesus, my all, have mercy upon me, take Possession of my heart, unite me intirely to your self, be you mine, and let me be yours, from this moment for all Eternity. Amen. Then I make an Act of Faith, and renew my Vows, by them giving my felf intirely to him, who has thus given himself intirely to me. After Communion being come to my Seat I make another Act of Faith, believing truly that I have received my God, and Savior, and make Profession to him, that I would rather die a Thoufand Deaths than believe the contrary. Then I offer my felf to the Eternal Father, with his bleffed Son, begging them to do in me, with me, and for me, whatever they please, annihilating my felf in their Presence, and acknowledging my unworthiness of entertaining so great a God, begging him to entertain himself with himself, confessing that he is all, and that I am nothing. This done, I lay open to him my heart, and declare all my wants and necessities, begging him to make me according to his own Heart, and to accomMrs. ELIZABETH WARNER. 319
accomplish in me all his Holy Wills. Thus
leaving my self intirely to his disposal I resolve
to approve, embrace and accept, all that he shall
do to me, both in my Exterior and Interior,
now and for Eternity. At the end of my
Recollection, I make some particular purpose,
that may be serviceable to me against any accident
that may happen that Day.

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CHAP. V.

She continues to render an account how she spent her time in her Cell, perform'd her Corporal Works, made her dayly Examen of Conscience, and prepar'd her self for Confession.

Hen the sign is given for going out of the Quire, I hasten with the rest to my cell, where I spend the other part of my hour, that remains, as God inspires me, or else upon the subject that I design'd to entertain my thoughts with, having first obtain'd leave to dress my Cell before Prime, when it is Communion, this being otherwise the time that I should do it in.

Before all Corporal Works, I say with the rest Veni Creator: Then I apply my self to the work, that Obedience designes me, first renew-

ing the Presence of God, and making my intention , faying in my heart, Lord I will do this Action for your Will, purely for love of you. This is my usual custome in every Action I do, which I make my particular Examen of: I endeavour to behold God in my work, and defire to have him present at every thing I do by an Act of Faith, but when I have not that fenfible feeling that I wish for, to make continual Acts of Love (being unworthy of it) what I do then is to acknowledge my felf unworthy to entertain my felf with him, or to think of him; then I generally offer up all the Affections that others present him with, begging him to receive the same from me. When he is pleased to give me any good thoughts, I endeavour to embrace them, and offer them up to him, but when he denies them, I remain in obscurity, and dryness at his Feet, beholding his Holy Will in it, and fo rest in peace and tranquillity of mind, and as I hope, in his presence, althô I do not perceive it; for fince I am deny'd to love, I will suffer most willingly the not being able to love him, as much as I defire.

For Examin of Conscience, I put my self in the Presence of God, giving him thanks for all the benefits, which he has bestow'd upon me, for my Creation, Preservation, Redemption, Conversion and Vocation, and all others that he has vouchfast me, acknowledging my unworthiness of the least of them, I beg the Grace of seeing my offences, acknowledging my felf unable to do

Mrs. ELIZABETH WARNER. 321 fo without his assistance. I consider how I have spent the Morning, beginning from the time I wakt, Viz. whether I had my first thoughts upon God, and going on from one Action to another, till that very time; discussing each in it's due Order: I crave pardon for what is amis, and

promise amendment, and if I have overcome any impersection that Day, I thank God for

it.

To prepare my felf for Confession, I put my felf in the presence of God, I crave Grace and Light to discover my Sins, and imperfections, whereby I have offended him, fince I confessed last; defiring with my whole heart to make it with true Sorrow and Contrition. Having examin'd my Conscience, I ask my self, who the offended, and who the offender is? And thereby move my felf to Contrition; then I resolve to avoid the like offences, and tell God that I would rather die, than willingly or deliberately commit the least fin, or imperfection. If I find by my examen no great matter of Confession, I add to it a point or two of my former Life, then I go to Confession, and casting my self at the Feet of the Priest, I acknowledge my tins, with the greatest forrow I can, and endeavour to express them in the plainest manner; whilst the Priest is giving Absolution I imagine the Sacred Blood of our Savior, running in a full stream upon me, to wash and cleanse me from my fins and offences; and I again endeavour to make another Act of Contrition whilft I go from Confession. If I have rime

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time, I then say my Pennance with the greatest attention that I am able, and in this place, I ask pardon, purpose amendment, and beg Gods afsisting Grace to enable me to the performance of this my purpose.

CHAP. VI.

She goes on in declaring how she took her Corporal Refection, Visited the Blessed Sacrament, performed her Spiritual Reading, carried her self in afflictions, and towards those she thought she had any ways offended.

When I go to Dinner, being in the Refectory, I renew the Presence of God making my intention of doing that Act of Obedience, and to like and eat whatever is set before me, as given by his Sacred hand; if it be what is pleasing to my Appetite, I eat it, because he will have me, that I may be better able to love, serve, and suffer for him; if ungrateful or less pleasing, I Eat it for my greater Mortification.

After Dinner I make a Visit to the Blessed Sacrament, where I say a Pater and Are to the Blessed Trinity, and three times Gloria Patri: The first to the Eternal Father, that he would in Union

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of that perfect Conformity of Will, that his bleffed Son had to please him, make me worthy of

imitating the same, in having no other Will but his: The second I say to our blessed Savior, begging him to grant me a more persect Imitation of the Life and Vertues, which he practised upon Earth, by Mortification and a true abnegation of my self on all occasions: The third to the Holy Ghost, craving his Grace, that I may die to all Creatures, and that he alone may possess my Heart,

and fill it with his Divine Love.

When I have ended my Visit, I go to my Cell, and Read a Chapter in Thomas à Kempis, in that part of him, that I first open: When I have done that, I kiss the wounds of my Crucifix, and beg by them the Grace of practising what I have Read. If I have any more time I Read in some other Spiritual Book, imagining what I Read to be a Letter sent me from my beloved Spouse.

to direct me how to love and ferve him.

When any Affliction happens unto me, be it exterior or interior, I cast my selfupon my knees, before the Blessed Sacrament, and relate my sufferings; begging of Christ that he would so assist me, as that I may profit by my troubles, and by them augment his Honor and Glory, and by no means offend him in them: Then I unite my sufferings with his, desiring not to be freed one moment sooner from them, than he pleaseth, and I endeavour to embrace them with the greatest affection that I can, notwithstanding the Natural repugnance that I find in my self. After I have done

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done this, I have often found in my Soul, a great peace and strength to suffer, altho I have not been freed from it. Lastly, I thank him for thinking me worthy of suffering for his sake, and of giving me such a mark of his Love.

When I think that I have offended any one by any unmortified word, or by not chearfully complying with what I have been bid to do, either excusing my self, or omitting what I ought to have done; upon the first reflection I make an Act of Contrition, and as foon as I can, I cast my felf, before the Bleffed Sacrament, begging pardon, and with forrow acknowledge my own frailty, and confessing that I should have done much worse had not God assisted me; so purposing to be more careful hereafter, I go for my Pennance, and for the Love of God, to the party dis-edified, owning my fault and begging pardon, and her good Prayers for me; it this happen'd to be in any great matter I acquaint my Superior with it, and having done this I find no little peace of mind, and my felf more ready and better able to avoid the like imperfections, and to stand more upon my guard readily to embrace such Mortifications, and when by the affishance of Almighty God I have been enabl'd to overcome my felf fo far, as not to shew any exterior figns of those irregular passions and motions I felt within my felf, I return due thanks to Almighty God before the Bleffed Sacrament, for his particular affistance in this occasion: And least I might have been more faulty, than my blindness will permit me

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me to see, in not resisting so soon, and so efficaciously as I ought, these suddain sallies of Nature, I beg his pardon for what his All-seeing Eye has perceiv'd amis, and his efficacious Grace, that for the suture I may stand more upon my guard.

CHAP. VII.

How she employ'd her self in the Quire in time of Compline, as also in her Cell, and how she dispos'd her self to take her rest; with some reflections upon the foregoing Manifestation of her Devotions.

A Fter Compline, as soon as Litanies are ended, whilst the Blessed Sacrament is expos'd in the Quire (it being a particular priviledge allow'd to that Order upon account of the great Devotion their Foundress St. Clare had to the Blessed Sacrament, to keep it in the Quire, and to be able to expose it when Reverend Mother Abbess should judge it convenient, by drawing up the Door of the Tabernacle where it stands) I say three Pater's and Aves, in Honor of the three hours of Prayer, that our Savior made in the Garden: Then I make my Examen of Conscience, as before Dinner.

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After this I go to my Cell, where I fay St. Iohn's Gospel: This done if I have leave I make another hour of Prayer, or else I say my Beads, or some other Vocal Prayers, or Read some Spiritual Book, and prepare my Meditation for the next Morning, which I do at the ordinary time.

When others go to Reft, if I have not leave to fit up longer, I make my accustom'd intention, and an Act of Contrition, kiffing my Crucifix, the ground, and begging our La-dies bleffing. I likewise recommend my self to my good Angel, and defire him to call me in the Morning, at the first stroke of the Bell, that I may rise promptly to praise my God; so going to Bed, I say this short Prayer after I am layd down.

O most sweet lesus, let me now, with thy beloved Difciple, repose upon thy Sacred breast, and grant me to fetch my breath out of thy most blessed heart, I wish each respiration an Act of Love: Grant O my dear Spouse, that thy most sirect spirit may flow into my Soul, give life to my mind, and inseparably unite me unto thy dear felf; and as often as I draw my breath this Night, fo many Millions of Praifes, I befeech thee to receive from me; which I beg my good An-

gel to make in my Name.

After this I say the following Prayer to my good Angel. O angel of God, who art my Keeper, Illuminate, preserve and govern me, who am committed to thy charge, by the supreme power, this Night and for

ever. Amen.

Her Ghoftly Father, to whom the gave this account of conscience, affur'd me that he was fo mov'd and pleas'd with the folidity of this Manifestation, in which after so sincere, and folid a manner, as is here exprest, the went from one Action to another, and declar'd in what manner she perform'd them, without the least hesitation, that he look't upon it as the effect of those Divine Inspirations, wherewith the Holy Ghost fill'd her heart; and thinking that the Reading of it might prove no less beneficial to others, than the practice had been to her felf, and knowing her Humility, as well as readiness to perform, whatever he should request, Commanded her to give him this Manifestation in Writing; which when she had given, did evidently shew how carefully she had practis'd what was so lively imprinted in her Memory; for when he had Read the account, he found it the fame with that she had declared by word of Mouth; nor could he find even the least circumstance added or omitted in the Written Paper, that she had not before told him: Thô this Testimony be her own, yet being made in Obedience to her Ghostly Father, and by way of Manifestation (which is a kind of Confession, and carries with it some fort of obligation of faying nothing but the fincere truth) it deferves as much (nay more credit) than if it had been given by her Ghostly Father, as the foregoing Testimonies were, and thô there needs no farther proofs of that high pitch of perfection, which she by a constant fidelity in X 4 fufferfuffering had obtain'd; yet I cannot omit these that follow, having them from such Authentick hands, as those of her Abbess, Contessor, and constant companion, in a very distracted employment, where, if ever, impersections are

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apt to creep in.

CHAP. VIII.

Reverend Mother Abbesses Letter to Father Clare, concerning his Sisters Death, which contains, an Epitomy of her Life.

Had once a design out of the Letters of Re-I verend Mother Abbes, Father Confessor, and an other Religious (who was a long time her Companion in the Convict) to have made an exftract of those Vertues which are mention'd in them: But upon more mature deliberation, I thought their own Letters would have more Authority, and give more satisfaction to the Reader, than such an extract could do. And therefore, thô the same things are repeated, which may cause the Reading her Life to be somewhat more tedious, than otherwise it would have provid; yet the satisfaction of seeing them repeated by Persons of such Authority, will plead an excuse for the other inconvenience; fince what is affirm'd by so many and such irre-

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fragable Testimonies, cannot but add credit to what is related. Neither do I doubt, but these Letters will give as much satisfaction to the Reader, in this Addition, concerning Sister Mary Clare, as those from the same Persons gave him in the former, concerning Sister Clare of Iesus. Reverend Mother Abbesses Letter is as follows.

Very Reverend Father,

AY last, having given your Reverence no-tice of Dear Sister Mary Clare's being so dangerously ill, as that she had receiv'd the Extream Unction, the news which this brings you of her happy departure, may perchance be less surprising; thô I am confident it will be no lesi sensible to your Reverence, than it was to us all here. Our loss I must confess is greater than I can express, both upon the account of her Vertuous Life, and punctual observance of all the Duties of our Order, and of the signal service she render'd the Monastry, by her admirable dexterity in performing all our more curious works, as well as such other labors as her weak forces would permit her to go through with; her fervor in these occasions made her compass much more, than seem'd possible for her weak Body to accomplish, but she was so far from sparing it upon this account, that

that the (as your Reverence knows) she was receiv'd upon condition to be freed from all the rigors of the Rule, abstinence from Flesh excepted, and this by my Lord Bishops free grant; yet after her Profession she never made any use of her priviledge; nay, she was so far from it, that as soon as her great sicknesses were over, whereof she had four or five, she would use all possible endeavours to obtain leave to quit the Infirmary, assuring me, that nothing did agree better with ber health, than her campliance with the common Duties of her Order, both by day and night; in the latter of these she was so remarkably punctual, that she was never absent from Mattins, either Summer or Winter, and the diligence which she us'd to hasten to them, was fuch, that the Caller, who immediately after the Ringing of the Bell, goes to wake the Religious, could never perform that Charity to her; for the most part meeting her before she could reach her Cell. She was so diligent in her rising to Prime, that for several Years she had the Charity to call many, who fear'd to over-sleep themselves, and not to hear the Bell. Yet this Devout eagerness to be present at the Divine Office, took not the least of from her Obedience to her Superiors Inclination: For when ever she perceiv'd by the least least Exterior sign, that I rather desir'd her absence, whether it were upon the account of her sinishing any piece of work she had begun, or at such times as her health scarce permitted her to be present, she submitted her self with the same chearfulness and content, as she would have been present with, at the Duties of the Quire.

This her Obedience to ber Superiors, was recompensed by a perfect subjection of her Passions to her Will: For what soever she was employ'd about, she never stay'd a moment after the first Broke of the Bell, how inticing soever the Object might be, which at that time was the subject of her Occupation. Never since she enter'd into Religion, was she heard to complain of any thing what soever, or shew the least diflike to Pohat was set before her, Rehether in health, or sickness. Her exactness in the Fasts prescrib'd by our Rule was admirable, and almost Miraculous, considering her weakness, Which was such in the World, that her Vncle Doctor Warner faid she could never live one Year to an end; yet these weaknesses, which at Liege permitted her not to abstain from Flesh, upon Fasting Days of Obligation, was fo far from hindring her here, that only a Motive of Obedience, could determine her, totake a [mall piece of Bread in the Morning, and Drink

Drink a Cup of Beer. Her Mistress told me, that her greatest fear was, that her Companions had leave to perform greater Mortifications than were permitted her; whereas she desir'd to do as much as they did, or at least as the Religion prescrib'd in common to all; but she Answer'd, 'twas sufficient for her to ob-Serve so much of her Rule and Constitutions as Superiors thought fit, and told her it was better that she should not urge for more; with which Answer she remained as perfectly contented, as if it had been the Voice of God. She was so punctual in the observance of her Rules, that she was never feen to break even the least, and the same Charity Which animated this her observance, made them easie to her, and mov'd her to urge for extraordinary Mortifications: Constantly every Year she desir'd (but with all submission to my Will) to have the Office of under-cook, for the space of a Month, which, twice or thrice, at her fervent Petition, I granted her; tho her weakness, and ber being admitted with an exemption from such hardships, as well as the considerable Portion she brought, seem'd justly to free her from any such labor; but her intense love of her dearest Spouse, outweighed all o-ther considerations, and made her passionately desire to resemble him in imitating his abjection, by being employ'd in the meanest of drudgeries; the content which she took in thefe humble employments, appear'd clearly in that great exactness and ditigence she us'd in the performing them; this same earnest desire of resembling the Sacred Spouse of her Soul, gave her a most tender affection to Poverty, of which she was so Religious an observer, that she had nothing in her Cell, but what was purely neceffary, VIZ. a Crucifix, two or three Books, and one or two Paper Pictures; moreover she never shewed the least niceness in performing the vilest Offices, tho she were naturally very neat in all things about her self.

Humility, the inseparable Companion of Religious Poverty, was also very eminent in this happy Soul; I never heard ber excuse her self in any occasion What soever, but I always obferv'd her to follow St. Bonaventures Counfel, and say, whenever blam'd for any the least mi. Stake, 'cis my great fault. She never spoke any thing in her own praise, or which might redound to it, as the mentioning of her Family or the like; this Vertue gave her a great and high opinion of others, and as mean a one of her setf, which disposition seconded by Charity, made her never refuse her assistance to those that ask't it, tho by reason of bergreat dexterity in performing all curious works, she Was.

was often made use of; nay, she frequently beg'd leave to help those whom she thought might want ber affistance, and she was fo Strangely Sedulous in this Charitable practice, that it would have been a wonder to have found her hands empty, unless at such times that they were lifted up in Prayer before the Bleffed Sacrament. She was never heard fince she enter'd amongst us, to speak the least word that gave a disgust to any, or savor'd of the least dislike she had of others; yet norwithstanding this her Charity and affable behaviour, which made her dear both to me in particular, and to all the rest of the Religious, who would confequently bave been very unwilling to have any ways contriftated ber; yet the Paternal Providence of God, to whom she was too dear to be left without a share of the Crofs, dispos'd things so, that what others did out of good Will, and through mistaken kindness, was the constant occasion of a very sensible Mortification; yet she was for far from complaining, or shewing the least refentment, that those very Persons who were the occasion of these her sufferings, were conwine'd by her Carriage, that they had the greatest share in her affection; so that 'tis no wonder that she never spoke to others in a Tone Which exprest passion, since she master'd her Nature, which inclin'd to anger, in

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in to difficult a Point. If ever she imagin'd she had given any disgust to others, none obferv'd more exactly the Rule by which we are order'd to beg pardon of those we have offended: But the was always so far from being guilty of it, that the matter of ber Discourse was such, as could not possibly be ungrateful to any; for none was a more Religious observer of our Constitutions, which order that the Subject of our Difcourse, should always be something that is Spiritual and Edifying. Almighty God was not only the subject of her Discourse, but also the Object of her thoughts; for she was constantly in his Presence, attending to his Holy inspirations, to which she was so faithful, that she never omitted any one, how difficult soever she found the compliance with it to be. Her Prayer is an evident proof of this her fidelity; for thô in it she was always left without the least sensible comfort; yet such was the strange industry she us'd to gain time to spend in it, that tho she never took any from the works or employments that were assigned her, yet she Strangely found out such ways to dispatch them, that even when she had care of the Children, she dayly got three hours to spend in it, without neglecting them: Nay, tho she had been in the Quire from Five till Nine, which often happens upon Sundays and Holy-days, yet in lien

of retiring with the rest to her Cell, she would Spend another hour before the Bleffed Sacrament : She made all her Prayers both Mental and Vocal upon her Knees upright, without leaning against any thing; this her Pious posture in Prayer, the constant endeavours she us'd to get time for that Holy Exercise, and the chearfulness of her Countenance during the performance of it, would easily have perswaded the beholders that she was replenisht with an abundance of consolation, Whereas her only comfort was an humble Conformity to the Divine Will, and a perfect Re-Signation to remain in that disolate condition in the Presence of God, without the least desire of changing it: It provid to be his Will that she should remain so, both during her Life, and at the time of her Death. I came to be acquainted, with this State her Soul was in, during those last moments of her Life, by the Answer she return'd me, when I ask't her, after she had received her Viaticum, if she were not much comforted, she told me that she possest indeed him whom her Soul thirsted after, but was totally word of all sensible Consolation and Devotion. I us'd my best endeavours to comfort her, telling her that it was the Will and Pleasure of ber Spouse, that she should suffer with him, and die like him upon the Cross, destitute and void of all Consolation, whether Human or Divine. She

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She shew'd her self most perfectly resign'd to this his Holy, Will during that last night of her fickness, and the Morning before she dy'd; she made many fervent and inflam'd Acts of solid Vertues, as of patience, resignation, love of God, faith, hope, considence, &c. this she did in so perfect a manner, that the Sister who Watcht with her was Struck with admiration to hear her, being then so very weak and near her end, frame such strong and lively Acts. Her Death happen'd a little before Eight of the Clock in the Morning : She quietly expir'd with a smiling Countenance, and without any contortion or less beseeming motion, in a manner most suitable to her Pious and Edifying Life. This, Reverend Father, is but little of what might be said, in her praise, and to Gods greater honor, by the affistance of whose Grace she arriv'd to such a height of Perfection, as tis sufficient to let your Reverence know, that tho we have lost her, yet we are comforted, with the strong hopes, that our loss was her gain, and that her Death gave her possession of an Everlasting Life, and of that Crown in it, she had so industriously adorn'd by those many Vertues she so constantly practis'd; of which the Relation I have given, comes so far short, that were it not to your self, who I am sure knows more of them than I amable to express, I should fear

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fear the doing her an injury, by endeavouring to shew my kindness, by affording you a satisfaction, in declaring to you what comforts me to think on; and gives me ground to hope we partake still of her intercession for us all in Heaven, tho she has left us on Earth: Whether that no human frailty may hinder her speedy arrival, I humbly beg the assistance of your Reverences Holy Sacrifices, and a remembrance in them of us all, but chiefly of

Very Reverend Father,

Graveling March 2,

Your Reverences most Obedient Servant in Christ,

Sister ANNE BONAVENTURE
Abbess Vnworthy.

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CHAP. IX.

A Letter from Reverend Father Warren Confessour to the Poor Clares at Graveling, to Reverend Father Clare, concerning his Sister's Death, Suffering Life, Conformity and Vnion with God in Prayer.

I N the perusal of the following Letter, the Reader may perhaps wonder how 'twas posfible, that the infinite goodness of God, could permit him to treat so innocent, faithful, and affectionate a Soul, with so much rigor as this Letter expresses; if before hand he be not defir'd to reflect, that 'twas his Infinite Goodness, and most particular love towards her, that mov'd him to do fo: Who forefeeing her admirable comportment and fidelity amidst these sufferings, and the infinite advantages she would make by them, fent them to her, that she might not loose the least part of those Eternal rewards, he defign'd for them: And at the same time gave her such a supernatural, but insensible assistance, to go through them, as he faw from time to time the stood in need of. Having given the Reader this Advertisement, I add this Letter, the Reading of which cannot but comfort all afflicted Souls, and reach them at the same sime, Y 2

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how to make a true advantage of their sufferings, which is one of the most profitable secrets can be learnt in this World, in order to the increase of our happiness in the next; which she both industriously learnt, and no less faithfully practised, as the following Letter will clearly evidence.

Reverend Father,

Hô I know your Reverence will have the News, of your dear Sister's Death from other hands; yet I cannot but give you the trouble of this Letter, in hopes that it's contents may be a comfort to you, in the affliction Which the loss of so dear and near a Relation must needs occasion: For as 'tis a comfort to Read an account of the Vertuous actions of any Person; it must needs be much more, to peruse the same of so near a Relation; who I asfure you so closely follow'd the example, of your dear Sister Clare of Jelus, of happy Memory, in Regularity, Poverty, Obedience, Charity, Mortification, Patience, Contempt of the World, and Love of God, as made her no less below'd and admir'd by all, than the other was, and consequently render'd the loss of such a second example, the more sensible. Nor was the less pleasing to the Eyes of God, or less lov'd by him, than she was by Creatures; he having, from

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her, but rather rejoyced, to see her self in this aridity, quite parcht and dry'd up, and become a living Holocaust in the Divine fire of Love, for the Jake of her beloved, without receiving the least drop of comfort, from his most bountiful hands: Which were evident marks of a fervent, couragious, disinteressed, and generous love. But I cannot give you a better evidence of this truth, than by giving you an account of her Prayer; which was very extraordinary, being very intense, and priviledg'd with a supernatural suspension above the reach of sense: For her soul was elevated above all sensible comforts, unto the pure and Screne Region of it's Superior part; where she was in a perpetual calm amidst the storms, which distractions, cb. Scurities, aridities and desolations that surrounded her, endeavour'd to raise; which happy temper fitly dispos'd her to receive Gods Divine Impressions, and the operations of the Holy Chost, which were very fecret, Spiritual and sublime; and had so little commerce wiib the inferior or sensitive part, that her condition was understood but by very few; and for her greater Merit was unknown even to her self: For whilst she enjey'd God in the most interior and hidden point of her Soul, by pure faith, and a secret, but insinsible union of love, she thought she did nothing, but kneel like a flock or a flone in bis

his Sacred Presence; yet she remain'd there. with that fidelity, humility, and resignation, as was admirable in the Eyes of God, to which she was the more greatful and pleasing, the more contemptible she appear'd in her own. And thô God permitted her not to see what she did; yet he gave her such a secret impulse to spend whatever time she had at her own disposal, in this exercise, as mov'd her to a faithful compliance with it; tho at the same time she was strongly perswaded, that the time she spent in it, was in a manner lost; she being totally insensible of what pass'd between God and her Soul; only she was content and resign'd to suffer this his withdrawing himself (for she thought her self abandon'd by him) as long as he pleas'd: Yet whilst she thought God had forsaken her, she layd fast hold of him, as much as she was able, embracing his Holy Will, by a perfect Conformity to it, imitating her dear and sad Spouse in the Garden, by a recital of his Divine words from the bottom of her heart, Let not mine, but your Will be done: Neither would I lessen her Merit by letting her know the truth, knowing she wanted neither Zeal nor Courage to persever in this humble resignation to Gods Will, by a patient suffering this seeming dereliction, whilst at the same time she enjoy'd ber beloved, whom she thought she bad had lost; be hindering her from having any sense or knowledge of this V nion, and thereby from receiving any comfort from it, as he hindred his Humanity in the Garden, from receiving any from the Beatifical Vision, which he enjoy'd, whilst his heart was forrowful unto Death. I fear I have very poorly explicated her sublime Prayer, thereby to give you a better account of her great sufferings, and of that Vnion she by them obtain'd with God, whom now, for her reward, she enjoys face to face. I beg your Prayers, that by an imitation of her Vertues, I may be partaker with her of the like happiness; whereby you will Eternally oblige

Reverend Father,

Graveling March 2.

Your most humble and obedient Servant,

WILLIAM WARREN.

CHAP.

CHAP. X.

A Letter from Sister Ignatia Joseph Lewis, her Companion in the Convict, and now Vicaress at Graveling, to Reverend Father Clare after his Sisters Death, concerning her Pious Life.

Free two such Testimonies of Sister Mary Clare's Vertues, as I have fet down in the foregoing Chapters, it may be judg'd superfluous to add another; yet it being from a Person that was a dayly Eye-Witness of her actions, when by her absence from the Community she was more at her liberty, and in an employment, not only very distractive, but also most agreeable to nature (Viz. the taking care of her Nieces, for whom she had the affection and tenderness of a Mother, which circumstances require a very great watchfulness over ones self to prevent the surprifing fallies of Nature) I thought her Testimony upon this account, would still add force to those in the foregoing Chapters; especially, she being a Person of experience in the practice of Vertue, as her present employment Testifies; thô, being still living, I dare say no more, for fear of offending her Humility. Her Letter is as follows.

Very Reverend Father,

A s to dear Sister Mary Clare of happy Memory, all that I can say is, that having for a long time been her Companion, in the care which she had of her Nieces after their dear Mother's decease, I could never discover the least imperfection in her, and in my opinion she came not at all short of Sister Clare of Jelus; for thô she had not those Sacrifices to offer to Almighty God, as the other had, yet she did as much as lay in her Power; totally Sacrificing all that she had, and offering her self as an intire Victim to Heaven. All her Religious Duties were constantly perform'd with the greatest exactness, devotion, and firvor imaginable; insomuch that I never reflected upon her fervor and regularity, but I met with a just occasion of my own confusion. She was exemplar to that degree, as never to have been seen to breake any Rule, the never so small, or through inadvertency. She was so far from searching dispenfations from the common rigors of the Order, that thô she were of a most extraordinarily delicate and tender Constitution, and by reason of it, by a special priviledge from the Bishop, was re-ceiv'd without the obligation of complying with any of them (abstinence from Flesh only excepted)

ted) yet she did not only earnestly refuse to make use of this liberty when offer'd her, but also depriv'd her self of the priviledges which are generally granted, to those that are infirm; and to avoid them the better, she would after sickness hasten out of the Infirmary. and still be using her innocent importunity with Reverend Mother Abbess, till she had obtain'd her leave; for the procuring of which she would alledge, that she should never get an appetite, till she again undertook the Fast and other Duties of the Rule; which she observ'd with the greatest strickness, particularly the rising at Midnight, in which she was most remarkably punctual, and not only then, but at all other times she was ever one of the first in the Quire, where it was her constant practice, to spend all the time she could possibly dispose of, in Mental Prayer before the Bleffed Sacrament, in the practice of which she was very asiduous. Yet notwithstanding this her carnest desire of Prayer and Vnion with God, she never neglected the least occasion of practising the fruits which commonly proceed from diligence in it's exercise: For the least humble action ber vigitant Eye could spy out, was eagerly layd hold on by her, it being the delight of her Soul to perform the meanest Offices of the Kitchin or Infirmary; in both these places she often did the work of those

shofe, who were of far greater strength, and healthfuller Constitutions, which she compast more by a Spiritual eagernoss, and supernatural affistance which seconded it, then by strength of Body; for immediately after her recovery from fickness, she performed the same things which she us'd to do when best in health. This con-Stant fervor, thus powerfully affifted by God, caus'd no less amazement, than compassion in us, and well it might, to see her so much overburthen ber little weak Limbs; but her vigorous Spirit, render'd her as it were insensible to the fufferings of Nature; and her great and generous Soul, gave strength to her weak and tender Body, to act beyond it's power. On Holy Days she would be the first and last at the washing the Dishes, that all might come the Sooner to Prayer; this Duty was no sooner ended, but without paying any tribute to Nature, either by resting her self, or any other ways, she immediately hallen'd to the Quire, where upon ber Knees before the Bleffed Sacrament, she fettl'd ber felf to her accustom'd Prayer. On working days she always gave Three hours to it, in what employment foever she were, even when Mistress of the School, in which Office, tho we are but obliged to one hour, which is made in the Quire by all the Religious together, yet she constantly made the other two in her Gell, to avoid being taken notice

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notice of. She had besides this a thousand pretty inventions to hide ber Vertues, and diminish her (elf in the esteem of others; often accusing her self, and asking pardon for faults, that none ever perceiv'd but her self, her Humility moving her to think her felf guilty, even in circumstances wherein she gave Edification. She was always serene and chearful, but never more than when she had some hardship to undergo; nor did her love to God ever more triumph, than when upon the Cross; after which she had so unspeakable a thirst, as made her with such winning words and countenance, to gain of Reverend Mother Abbess a condescention to her fervent desires, in things not so suitable to her tender complexion. She us'd her weak Body very hardly and severely, depriving it of all the diversion and solace she could, never allowing her self the sweet air of the Garden, unless she were Commanded to do it, and then it was perform'd with so much Recollection, and Mortification of her senses, with her Vail over her Face, and her Eyes cast down upon the ground, that she totally deprived her self of the satisfaction, which the pleasantness of the Summer, and Spring were capable of giving her. In time of Recreation, when any thing happen'd which ocsasion'd either wonder or mirth, she shut her Eyes, or modestly cast them down; and when the Children

Children Acted their innocent little Comedies; made by our Reverend Father Confessor for their divertisment, in which number were ber two Angelical Nieces, she never so much as cast up an Eye. I should never make an end if I should recount all her Pious Vertues and Mortifications, which were so many and so great, that without doubt they took her from us, before we were resign'd to part with her. Nothing could be more obedient, respectful and submissive to Superiors than she was, nor more sweetly complying, and amiably recreative in Conversation; Which made her very dear to all: She was extreamly pleas'd with Pious Discourses, and never Wanted matter to carry them on. She had a singular gift in concealing her pains and sufferings, that thereby she might avoid particular priviledges, and the compassion of others. She was below'd and esteem'd by us all as a Saint, and When she dy'd, it was as if a great light had been taken from amongst us, to be plac't above, and shine in it's proper Sphere: Her sickness was a pure languishing of Love, and desire to rereive her beloved lesus in the Bleffed Sacrament; and after her Viaticum, to be dissolv'd and be with him; which evidently appear'd, by her rejoycing, when she had hopes given her (by the receiving the last Sacraments) of speedily enjoying his Eternal embraces, to which her bappy

Mrs. Elizabeth Warner. 35th happy Soul assisted by a feaver (which she suffer'd, as usually, with a great deal of patience) seem'd rather to fly, than to feel any difficulty in it's separation from her Body, it being sweetly breath'd out; and her Corps expressing a joy at it's departure by that smiling Countenance, which it retain'd even after her Death; which happen'd the last of February. I humbly beg a memory in your Holy Sacrifices, who in my poor Prayers shall never be unmindful, neither of you nor yours, according to your Commands, which shall ever be most joyfully and readily obey'd by

Very Reverend Father,

Graveling March 2.

Your Reverences most oblig'd and humble Servant,

IGNATIA, JOSEPH.

CHAP.

CHAP. XI.

How Willingly she parted with her Nieces, the only worldly comfort she had left : The occasion of their leaving Graveling, with a short description of the English Benedictine Monastry at Dunkerck, whether they went, and where they are now Religious.

R Everend Mother Vicaress, taking notice in the foregoing Letter, that Sister Mary Clare had not any thing besides her self, to make a Sacrifice of to Almighty God, as Sifter Clare of Iesus had, gives me an occasion, before I end this Abridgment of her Life, of letting the Reader fee, what perhaps that good Religious did not reflect upon, Viz. The great Sacrifice she had alfo to offer; and with what courage, generofity and chearfulness she perform'd it.

Her two Nieces Mrs. Catherine and Mrs. Susan Warner, were no less dear to her than if they had been her own Children, but most of all the Youngest, who was her God-daughter, for whom fhe ever had a most particular tenderness, which was much encreas'd by that affection and fondness the Child ever exprest to her, and probably twas for this reason, that Almighty God, foreseeing that this little tye of affection to them might

might be some hindrance to her own Perfection. to give her a tryal, and us a knowledge how generously she would surmount all difficulties, that a separation from them might occasion, so dispos'd that they should be 'remov'd from the Monastry, for the greater encrease of her Crown; and to let the World fee, as well her Vertue, as how difinteressed both the Abbess and Religious were; who by their earnest request to their Father obtain'd their removal.

It happen'd after the Death of Sister clare of Iesus, that my Lady Hamilton, Sister to Reverend Mother Abbess (who liv'd in the Confessour's Quarter, where the Children also lodg'd and dieted) resolv'd to quit the World: And her Years not permitting her to bear the Austerities of the Order of Poor Clariffes, The retir'd her felf to the English Augustins at Bruges; which was not indeed fo strict, but in all things else a place without exception, it being a most regular, convenient, and well Founded Monast'ry, of which her Neice Reverend Mother Mary Bedingfield was the Superior, a Person upon all accounts most worthy of that charge, and where her own Daughter happen'd also to be Religious; whom Providence had ordain'd should be her Mistress of Novices. The being Ancient in Religion, tho, but young in respect of my Lady; wherein Two Years space, the made up her Eternal Crown. The Children after my Lady Hamiltons departure from Graveling, (who, during her stay there, both before, as well as after their Mother's Death, had been a true Mother Sand hamed

Mother to them) having none but a Servant to Govern them ; and their Father thinking her care infufficient for those he so tenderly lov'd: earnestly desir'd Mother Abbess and the Comthem within the Monastry, thinking them now big enough to be taken care of by the Refigious, without giving them too much trouble; especially if their Aunt, who had a great affection for them, were permitted to look to them. But the Abbess and the Religious signifying their unwillingness to admit a Servant within the Inclosure (it being a thing very few Monastrys ad-mit of, especially of this Order) their Father thought it better to dismiss their Servant, thô she had very faithfully perform'd her Duty towards the Children, whilst committed to her charge, than that they should want the care, that their Aunt, and the Religious would have of them within the Monastry. Upon his resolving to difcharge the Servant, the Religious condescended to his request, and took the Children into the Inclofure. But they were no fooner within the Monastry , but finding themselves abridg'd of that liberty, they were wont to have of gothe Religious having no Person to whom they could commit fuch a charge, for which they were responsable, out of their fight) they began to be very uneasie, and so diffatisfied, that the Eldest, who was now about Eleven Years old, having been Several times very kindly entertain'd at the English Benedictine

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Benedictine Dames at Dunkerck (whither they had been sometimes sent, for their divertisement) and upon this occasion had taken such a liking both to the Monast'ry, as well as to several Persons in it writ very earnestly to her Father (who being now Priest, was Companion to the Rector of Watten, about Eight Miles distant from Graveling) to be remov'd to the Benedictine Dames at Dunkerk. They both appear'd so discontented where they were, that this discontent seem'd quite to change their dispositions: Which their Father being inform'd of, and receiving feveral very importune Letters, that signified their earnest defire of removing, confulted his Rector, what was best to be done; telling him withal, how unwilling he was to do any thing, that might make the Religious of Graveling think, he had not the same respect and kindness for them, as if Sister Clare of lesus had been still living; and that he was unwilling to confent to their removal least the Religious should think he had already forgot the kindness they had exprest to Sister Clare during her Life, as well as to his Sifter and Children, fince her Death. Father Williams, who was then Rector, told him twas dangerous to difgust the Children, who had not yet the judgment of understanding the happiness of their Education in the Catholic Religion: And being disgusted by this restraint, might find some means to procure the help of their Protestant Relations, to get them over into England, with no small danger of loofing their Religion; and thereby Z . 2 their

their Souls. These Reasons induc'd their Father to consent to their removal, thô not to the place they desir'd : Yet not out of any dislike to it, but because he was unwilling they should be so near Graveling, as thereby to renew the regret, the Religious might with reason have in parting with them, and therefore harbor an unkind refentment for his permitting them to be so near them. He gave them therefore leave to go to any other Monastry, except that they had an inclination to: But their Aunt finding them to follow the ordinary dictamen of corrupted Nature more earnestly to desire what was forbidden. and feeing them still very much bent upon going to Dunkerck, instead of using means to per-Swade them to stay with her, she us'd her utmost endeavour to prevail with her Brother, to grant their request. To whom also Reverend Mother Abbess Writ in her own and Communities Name. carneftly defiring him, that if by their fervices, 10 Sifter Clare of Jefus and his Children, they had ever deferv'd any thing from him, he would now fhew the esteem he had of their kindness, by detting his Children go to Dunkerk; affuring him they should be more satisfied to see the Children contented else where, than to keep them displeas'd at Graveling. Upon these Letters he most willingly gave his consent for their going to Dunkerk; whither he had no other reason to hinder them from going, but what is above menition'd, feeing all things concur'd to make this Monast'ry, if not preferable, at least equal to any

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Mrs. ELIZABTH WARNER. other of our Nation. This esteem will appear deservedly just, whether we consider the convenient Situation of the place, in order to a speedy intercourse in all necessary occasions with England, or whether we look upon the Regular and Commodious Structure, which in no small measure conduceth to the right observance of Rule and Discipline: Again, for Temporals it challengeth the applause and just esteem of all, who are acquainted with their prudent management: where as there is nothing which is superfluous; so there is nothing either necessary or convenient, that is wanting; whereby all Propriety being excluded, Poverty must needs be preserv'd in it's first Vigor and Purity. There is also another Attractive, not inferior to the former, which confifts in that Exquisite Musick, both of Voices and Instruments they excel in, which at the same time so much fets out the Divine Service, and contributes no less to Devotion: But that which makes the best Harmony is that admirable Unity and Concord they enjoy amongst themselves, and that exact care of Discipline and Rule, which if any where, we may truly fay flourisheth here, which adds no little Luster to the Noble Birth of so many Young and Vertuous Persons, and that which Crownsall, under the Government of a Superior, my Lady Mary Caryll; whose Quality, Vertue and Prudence, asfifted by her Fathers liberality, hath brought this House to so flourishing a condition, and settl'd it so solidly, that there can be no just reason to fear any future decay. This consider'd, there could

be no Motive why Reverend Father Clare should hinder his Children from going to fuch a place, but the reasons before mention'd, which were no fooner taken away, but he freely consented to their going; but that which is to be wonder'd at, is that Sifter Mary Clare, who should rather have pleaded for their stay, should so earnestly urge for their removal; which action shews how little The fought her own satisfaction, and how willing The was to Sacrifice the greatest Worldly contentment the had, when the thought it was more to God's Glory, and the good of the Childrens Soul's. This then being the only tye she had left, which as she had hitherto kept by Obedience, Almighty God would make use of that Vertue, as a help, or motive, for her to make a Sacrifice of it, for the greater increase of her Merit, and Eternal Crown; which she without doubt now enjoys, as a reward of this, and those many other Acts of Vertue, which she, as I have related, so zealously practis'd.

Having thus faithfully Compil'd together the most material heads and passages, out of the Authentick Papers, which both my Lady Anne Nevil, late Abbess of Pontoise, had Collected before her Death, which happily fell into my hands, or which since her Death I have by my self or friends, been able to procure, concerning these two great Examples of our Age (whom I could not well separate in this Edition, because God had joyn'd them by so strict a tye, both of Nature and Grace, making them joynt partakers of Two

Two so great effects of it, as their Conversion to the Catholic Faith, and their Vocation to Religion were, and also to so rigorous an Order, as they liv'd and dy'd in) I hope I need not Apologize for the plainness and familiarity of the Style (fince these Lives stand in no need of florid Discourses, or want the beauty of Art and Wit, to set them off, but please best when they appear in their own Native Colours) but only defire the Reader to believe, that thô I have set down the chief Occurrences out of several Collections and Extracts, yet that there are many more which never as yet came to my knowledge, which either their Humility conceal'd from all, or the want of acquaintance with those who convers'd with them have hid from me, which one day shall be made public, and come to light, when the meanest Action done for God's sake, shall have a just Encomium and reward.

I wish the Reader with all my heart the same advantage in the perusal of these Lives, as I have found in Writing them, which he cannot sail of, if by their example he be so happy as to learn, not only to contemn the World, but himself also; since the Contempt of both the one and the other, has render'd these two great and Holy Souls partakers of that happiness they now enjoy in Heaven, and will possess for all Eternity, where they find the words of St. Paul verified, 2 Cor. 4. 17. That their Momentary and light sufferings they underwent upon Earth, have obtain'd

for them in Heaven, an Eternal weight of Glory.

Having

Having given an account of their Lives, as far as they came within the compass of my know-ledge; in Obedience to the Decree of Our Holy Father Pope Vrban the VIII. of happy Memory Dated the 13th. of March in the Year 1625. in which he Ordains that whosoever Composes the Life of any Person of eminent Vertue, should

make the following Protestation,

Bowald

I Protest, that I understand all that I have Writ in the foregoing Life, concerning my Lady Warner, her Sifter Mrs. Elizabeth Warner, or any other person, that I have made mention of in this Treatise, to have no other force and credit, than what is grounded upon human Authority, without the Churches Approbation: I do moreover declare, that by the Title of saint which upon occasion I have given my Lady, or any other Person, whose Vertues I have related, I intended only to fignifie thereby, that they were endow'd with a more than ordinary Vertue, and defign'd the word should be taken in no other sense than what St. Paul meant it, when he apply'd it to the more Vertuous amongst the Primitive Christians, and had no intention to ranck them amongst Beatified or Canoniz'd Saints, which power only appertains to the Holy See Apostolick. To whose unerring Censures I most humbly submit whatever I have here Writ.

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CHAP. XII.

The Ceremonies used at the Cloathing of the Religious of the English Monastry at Graveling.

Some who Read in the former Edition of my Lady Warners Life, the Ceremony of her Profession, sinding it very Congruous and moving, and that it contain'd what is neither to be found in other Books; nor to be seen in England, wisht that the Ceremony of her Cloathing had also been set down; which I omitted both by reason she was privately Cloath'd, and for fear that relating it at large, might seem too tedious; but now understanding that this Ceremony will be no less satisfactory to the Curious Reader, than, as I am inform'd, that of her Profession has been, I here add it, and with it, end the Second Edition of my Lady Warner's Life. The Ceremony is as follows.

The Bride Drest very handsomly, according to her Quality, accompany'd with her Friends and Kindred; her Hair curl'd and hanging loose about her Shoulders, with a Crown upon her Head, and a lighted Wax-Candle in her Hand, is led by some Secular Gentleman to the Church Door of the Monastry; her Habit, Vail, Crown, Cissars

Ciffars to cut off her Hair, are all carried before her; by Convictrices, two of which carrying a Basket of Flowers between them, ftrew the way with them, as she goes from the Monastry into the Church; the Father with a Deacon, and Sub-deacon who carries a Cross before them, with two Servants who carry Wax-Candles, meet her at the Church Door; where she receives Holy Water from the Father, begs, and receives his Bleffing. Then the Father gives her a Crucifix, which when he offers to her, she gives the Candle she held in her Hand, to one of the Convictrices to carry, and takes the Cru-Then the Father begins the Verficle, Come Spouse of Christ, take the Crown which our Lord has prepar'd, for thee for ever; and then goes before her into the Church; where a Praying place is fet within the Railes, on the Gospel-side, for her to kneel upon during Mass; which is Sung, either of the Holy Ghoft, or our Bleffed Lady. At the Offertory, she offers a Wax-Candle, which is plac't upon the Altar. Then the Father, speaking to the Bride, says, VVhat do you ask? To whom the Answers. Grace and Mercy of our Lord lesus Christ; and of you Reverend Father N. and of you Reverend Mother Abbess, and of you my Dearest Sifters, I beg and humbly befeech you, in honor of, and for the bitter Passion sake of our Lord lesus Christ, and by the Merits of the most Glorious Virgin Mary, of our Holy Father St. Francis, of our Holy Mother St. Clare, and of all the Saints; that you will please to give me the Habit of Probation, of this

Mrs. ELIZABETH WARNER. 363 this Holy Order of St. Clare, for the amendment of my Life. Then the Father makes a short Exhortation to her, which done, he blesseth her Habit, after the following manner.

Father, May our help be in the Name of the Lord.

Quire, VVho made Heaven and Earth.
Father, Lord hear my Prayer.
Quire, And let my cry come unto thee.
Father, The Lord be with you.
Quire, And with thy Spirit.

Let us Pray.

God the most faithful promiser of Eternal goods, and most certain performer of thy promises: Who hast promised the Habit of Salvation, and the Garment of gladness to the faithful; we humbly beseech thy Clemency, mercifully to bless this Garment, a mark of sidelity, and contempt of the World, with which thy Servant is to be consirmed in her Holy purposes: And that by thy protection, she may keep unspotted that Habit of Chastity, which by thy inspiration she undertakes: And vouchsafe to Cloath her with the Habit of Glory in Eternity, who dost now in time, Cloath us with the Garment of thy Passion. Who livest and reignest,

364 An Abridgment of the Life of reignest, with God the Father, in Vnion of the Holy Ghost, God, World without end. Amen.

Lord God, the giver of all Vertues, and the infusor of all Blessings, with earnest Prayers we beseech thee, to bless this Habit, with which thy Servant, as a mark of Religion, is about to be Cloath'd; and vouchsafe so to Sanctifie it, that she may be distinguish't from other Women, whilst inrich't by this Cloathing. Through Christ our Lord. Amen.

Lord Iesus Christ, who hast vouch safed to Cloath thy self with the Vestment of our Mortality, we humbly beseech the immense abundance of thy liberality, that thou would'st vouch safe to bless this sort of Garment, which our Holy Father St. Francis, and the Holy Fathers that renounced the World, ordain'd the wearing of, as a mark of innocency and humility; that this thy Servant N. who puts it on, may at the same time put on thy self, who livest and reignest, &c.

Omnipotent, Eternal, and Merciful God, who hast manifested the Mercy of thy Piety, in the Bloody Passion of thy Son, we humbly beseech thee, to bless this Garment; that thy Servant in using it, may have a continual memory of thy Passion.

The Bleffing of the Cord.

O God, who that thou might'st set a Slave at liberty, would'st bind thy Son with Cords, bless this Cord we beseech thee, that thy Servant, who shall girt her Body with it, as with a band, may remain mindful of the Bands of Our Lord Iesus Christ, and may persever in the Order she has happily undertaken, and acknowledge her self ty'd with affection to thy service, through Christ our Lord. Amen.

The Bleffing of the Vail.

Lord we humbly beseech thee, that thy powerful blessing may descend upon this Vail, wherewith the head of thy Handmaid is to be cover'd; that it may become blessed and Holy to her, through Christ our Lord. Amen.

God, the head of all the faithful, and the Savior of the whole body of thy Church, Sanctifie by thy right-hand this covering which thy Servant for Love of thee, and thy Virgin Mother, is about to put on her head; that she may keep with an unspotted Body and Mind, what is understood to be given by it, that when she shall come prepar'd with the Wise Virgin, to receive the Everlasting reward of Saints, she may deserve to be introduced by thee, to the Nuptials of Everlasting felicity, who livest and reigness, ste.

The Bleffing of the Crown.

O God, who hast vouchsafed to promise a Crown of Glory to those that shall faithfully persever in sighting until Death; graciously extend the blessing of thy right-hand upon this Crown, and grant that she that wears it may so sinish the course of her life, that she may deserve to receive upon her head the Crown of Glory and honor, composed of precious Stones, from thee O King of Glory, who with the Father, and the Holy Ghost, livest and reignest, World without end. Amen.

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Mass being ended, as far as the Communion of the Priest (when he Communicates the Bride, if before she had not Communicated) the Father asks her; Do you defire to proceed? The Bride Answers ; Tes Reverend Father: Then the Father asks her again; Have you all the conditions requifite, for the taking of a Religious Habit? (The conditions requir'd are. 1. That she be a good Catholic. 2. Free from the tye of Marriage, or that both with mutual consent enter into Religion. 3. Sound of Body. 4. Sound in Mind. 5. Lawfully Born. 6. Free from Debts. 7. Ty'd by no condition or promise. 8. Spotted with no Infamy. And laftly, Fifteen Years of Age.) The Bride Answers, I have all the conditions requir'd. And then rifing from the Praying-place, kneels down on the lowest Step of the Altar, where bowing low, she recites the Confiteor, and the Father gives her Absolution and the Communion. Then the returns to her place till the end of Mass; at which time the Prieft begins to Sing Veni Creator, or the Hymn of the Holy Ghoft, which the Quire zoes on withal. And the Bride taking the Wix-Candle again into her hand, follows the Prest to the Gates of the Monast'ry, where the Fither knocks thrice, and then fays the following words. Sisters lift up your Gates, that I may attroduce the Spouse of Christ. Then Mother Abbis opens the Gate within, where the Religiou kneel in a row on each fide, the length of he Cloyster, with lighted Wax-Candles in the hands; and the Father Sings or fays the following

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following Versicle: Prudent Virgins, take your Lamps, and go forth to meet the Bridegroom and the Bride. The Quire Answers: At Midnight a cry was heard, behold the Bridegroom comes, go forth to meet him. Father, Lord hear my Prayer. Quire, And let my cry come unto thee. Father, The Lord be with you. Quire, And with thy Spirit.

O Lord lesus Christ, the true and perfect.

Spouse of faithful Souls, who hast commanded the prudent Virgins, who by the works of Vertue have their Lamps ready prepar'a, to come and meet thee: Grant that this thy Servant, whom thou hast call'd to Day out of the World; to be thy Spouse, may from this time forward be so strengthned with the Holy Spirit of Religion; that by contemning the World, Mortifying her Flesh, and overcoming the Devil, she may fludy so to adorn the Lamp of her Conscience, that in this place he may remain most grateful to thy felf; and per-Severing in this her Devotion, she my with thy Elect Virgins, be Cloath'd with the Nuptial Garment, and deserve to enter ino the Eternal Nuptials of thee, the Immaulate Lamb; who livest and reignest, &c.

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The Prayer ended, the Father repeats the Verficle; Prudent Virgins take your Lamps, and go forth to meet the Bridegroom, and the Bride. The Quire Answers : At Midnight a cry was heard, behold the Bridegroom comes, go forth to meet him. Then they rife up, and two Sisters come from the farther end of the Cloyster, one with a Cross, the other with Holy Water, and going towards the Bride, they bow and kneel down as they approach her: Then the first who carries the Crucifix, Sings, or fays with a loud Voice, the following words (alluding to those of the Cant. 1. v. 3.) Come my Sifter, and I will introduce thee into the VVine-seller of thy beloved; as soon as they rise up, the Bride Answers them out of Cant. 6. 2. I am my beloved's, and his defire is towards me. Then they rise together, and going nearer the Bride, and kneeling down as before, the same person Sings or fays with a loud Voice, (alluding to the words of Cant. 7. 8.) Come my beloved, come and let us go to the Palm-Tree of Christ, and gather his fruit ! Then the Bride Answers out of Cant. 2. 5. Support me with Flowers, encompass me with Roses, for I languish with love: Then they rife and come near the Gate, where kneeling before the Bride, the fame Religious offers her the Crucifix The carries to kis, and whilst the Bride kisses it, the same Religious fays the following words, out of Pfal. 26. 14. Take courage, and let thy heart be strengthen'd, to sustain our Lord: Then they rife, and the Bride embracing the Cross, and killing the Feet of the Crucifix, Sings or fays with a loud Voice, the following

following words, out of Plal. 30. 2. In thee O Lord have I trusted, let me never be confounded: Then the same Sister that gave the Cross, salutes the Bride, and leads her by the hand to Mother Abbels, as the kneels, Mother Abbels sprinkles her with Holy Water, takes her up and kiffes her, laying, Bid adieu to the VVorld and your friends. Then the Bride speaks to them as follows, Farewel Reverend Father, farewel you my Parents and Friends: I return you most bumble thanks, for the Charitable affiftance you have given me, to embrace this happy State of Religion, and earnestly befeech you, that you would vouchsafe to continue to Pray for me, that I may persever Then making a low Reverence to them The follows the Sifter that carries the Crofs: and as the Religious go in Procession towards the Quire, they Sing or Recite with a loud Tone. by turns, the Verses of the 113. and the 121. Pfalms.

When they begin the Psalms, they shut the Monastry Gate, and whilst the Religious go to the Quire, the Priest and the rest of the Company with him, go up to the Quire Grate in the Doxal, which has a Curtain drawn before it, where the Bride kneels down, till all the Religious are enter'd, who stand without their Seats on each side the Quire, the most Ancient next to the Grate; then the Curtain is drawn from before the Grate; and the Mistress of Novices comes to the Bride, and taking her by the hand, leads her to Reverend Mother Abbess, who says to the Bride, kneeling before her; Do you desire to quit your se-

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cular Cloaths, to put on the Habit of Religion ? Then the Bride Answers, still upon her knees; I humbly beg I may make so happy a change : Then Mother Abbess cuts of a Lock of her Hair (cutting no more, least she should return again to the World) then the Bride pulls of her Exterior Ornaments; and casting them from her with a kind of contempt, Sings or fay, with a loud Voice three times the following Verficle, The Kingdom of this VVorld, and all its Ornaments, I have contemn'd for the love of my Lord lesus Christ, and the Abbess as often Answers in the following words; Let our Lord devest thee of the old Man, together with all that belong's thereonto, alluding to the words of St. Paul Coloff. 3. 9. Then Mother Vicares shuts the Grate, whilst the Mistress of Novices, and some other Religious appointed for that purpose, assist her to take of her Secular Cloaths; and Mother Abbess puts on her I unick, singing or saying with a loud Voice the following words (alluding to those of St. Paul Eph. 4. 24.) Let our Lord Cloath thee with the new Man: Created according to his likeness in Iustice and Holyness of Truth; in the Name of the Father, and of the Son, and of the Holy Ghoft: And the Quire Answers, Amen. Then Mother Vicaress opens again the Grate, and Reverend Mother Abbess, whilst she puts on the Girdle of the Bride, says the Prayer, (us'd by the Priest, whilst he puts on the Girdle before Mass) Let our Lord encompass thee with the Girdle of Purity and Innocency, and extinguish in thy Loyns all heat of Concupiscence, that the Vertue of Continence and Chastity A 2 2 may

may remain in thee, in the Name of the Father, and of the Son, and of the Holy Ghoft; and the Quire Anfwers, Amen. In putting on the Cloak, the Abbess useth some of those words, which the Priest recites before Mass, whilft he puts on the Stole, finging or faying with a loud Voice; Let our Lord restore unto thee, the Stole of Immortality, which thou didft loofe by the Transgression of our First Rarents, in the Name of the Father, and of the Son, and of the Holy Ghoft and the Quire Answers, Amen. In putting on the White Vail, the Abbess sings or says with a loud Voice; Take this Vail as a Mark of everlasting Purity, that thou mayft follow the Lamb, and walk in white with him, in the Name of the Father, and of the Son, and of the Holy Ghoft; the Quire Answers. Amen. Then the Mistrets of Novices pins a Crown upon the Brid's head, and one Religious gives her a Crucifix in her right-hand, and another gives her a Candle in her left; which having receiv'd, the goes to the Grate and kneels down before it, and all the Religious also kneel in the same place where they stood, with their Faces towards the Altar, and the Father Reads the following Verficle, out of Plal. 67. 29. Confirm this O God, which thou hast wrought in us; and the Quire Answers, out of Verf. 30. From thy Temple in leru-Then the Father fays, falem.

Let us Pray.

P Revent O Lord our actions by thy Divine inspiration, and so assist us with they help to perform them; that each Prayer and action of ours may be begun by thee, and once begun, may be also by thee finish. Through Christ our Lord. Amen.

Father, Let thy Divine help remain with us.

Quire, Amen.

This ended, the Mistress of Novices takes her by the hand, and leads her round the Quire, beginning with Reverend Mother Abbels, and the most Ancient Religious, whom The Salutes; whilft the Quire recites the 102. Pfalm: Behold how pleasant it is for Brethren to dwell together in Vnity; which ended, the Quire fings or fays with a loud Voice, the Hymn of St. Ambrose: VVe praise thee O God, &c. which if ended, before the has Saluted all the Sifters, they continue to stand with their Faces looking towards each other, and with their Backs towards their Seats, till The has ended. Then the Mistress of the Novices leads the Bride to the Grate, where she kneels down whilst the Father briefly animates her to persever, in her undertaking, and gives her his Bleffing. This ended, the Grate is shut, the Bride retires with the Religious out of the Quire. And the Priest returns to the Sacrifty.

The following Litainies are said at the Profession, which being for Brevity sake omitted in that Ceremony, Pag. 169. I here add them, and with them end this Treatise.

Lord have Mercy upon her. Christ have Mercy upon her. Lord have Mercy upon her.

Christ hear her.

Christ graciously hear her.

God the Father of Heaven: Have Mercy upon her.

God the Son Redeemer of the World: Have Mercy upon her.

God the Holy Ghost: Have Merey upon

Holy Trinity, one God: Have Mercy upon her,

Holy Mary

Holy Mother of God Holy Virgin of Virgins

All ye Holy Orders of Blessed Spirits All ye Holy Patriarchs and Prophets

All ye Apostles and Evangelists

All the Holy Martyrs

Holy Father St. Francis

All ye Holy Confessors

Holy Mother St. Clare

All ye Holy Virgins and Widdows J All ye Men and Women Saints of God;

Interceed for her.

Be merciful:

Spare her O Lord.

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From uncleanness of Body and Mind: Deliver her O Lord.

From all evil:

Deliver her O Lord.

By the Mystery of thy Holy Incarnation, Passion, Resurrection, and Ascension: Deliver her O Lord.

We Sinners: Beseech thee to hear her.

That thou vouchsafe to make thy Handmaid, to persever in Chastity and Poverty.

We beseech thee to hear us O Lord.

That thou vouchsafe to give her the Vertue of true Humility and Obedience.

We beseech thee to hear us O Lord.

That thou vouchsafe to give her an increase of Faith Hope and Charity.

We beseech thee to hear us O Lord.

That thou youch afe to give Eternal rest to all the departed.

We beseech thee to hear us O Lord.

Son of God.

We beseech thee to hear us.

Lamb of God, that takest away the Sins of the World.

Spare us, O Lord.

Lamb of God, that takest away the Sins of the World.

Hear us, O Lord.

Lamb of God, that takest away the Sins of the World.

Have mercy, on us.

Lord

Lord, have Mercy on us. Chrift, have Mercy on us.

Lord, have Mercy on us. 10 110 110

The Father begins the two first words, Our Father, saying the rest to himself, till he comes to the following words, And lead us not into Temptation, which he says aloud, and Quire Answers, but deliver us from Evil, Amen.

Then the Father fays, Lord five they Servant.

Quire, VVho my God places her trust in thee. Father, Send her help from thy sanctuary.

Quire, And from Sion defend her.

Father, Be to her a tower of strength

Quire, To defend her from the face of her Enemies. Father, Let not the Enemy prevail against her.

Quire, Nor the Son of Iniquity be able to burt her.

Prayer. Let our humble Petitions, &c. Pag. 170.

We before thee to hear us. The first of the Sins o

... Weshell och thee to hear us O Lord.

the World.
Spare us, O Mord.
Lamb of Sod un takes Heway the Sins of

the World: Hear us, O Lord.

Jamb of God, that taken away the Sins of

Have mercy, on us.

A2 4

Lord

